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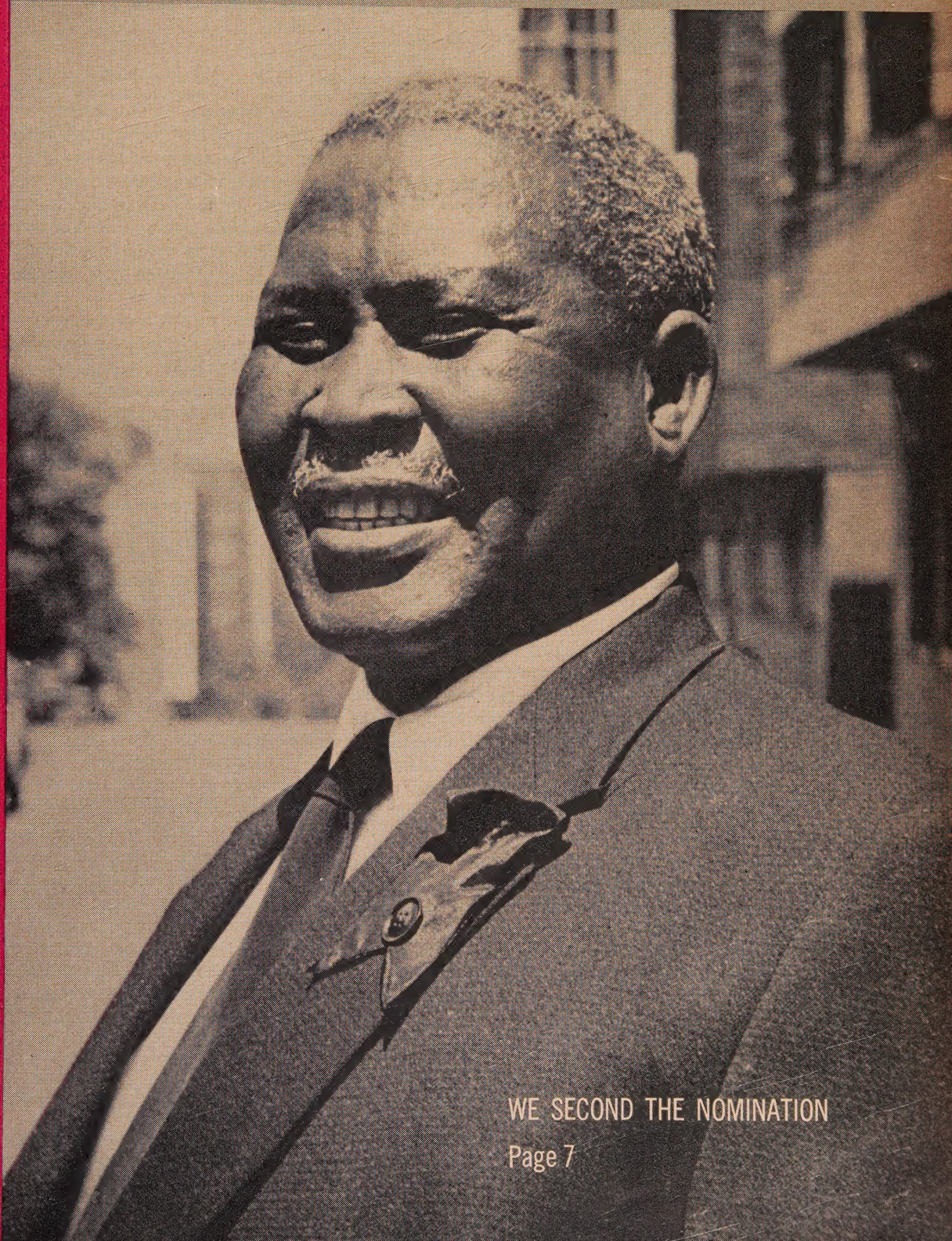

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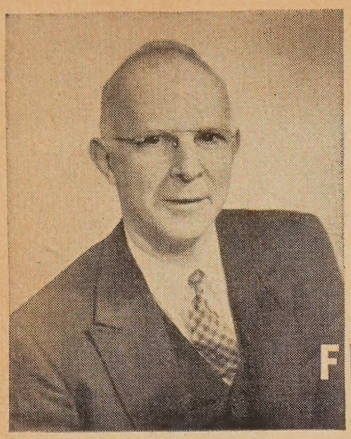

# FROM THE CO-PRESIDENTS' VIEWPOINT

It requires a lot of distinctiveness and fame for a clock to get its name in an encyclopedia. Big Ben made it! As everyone knows, Big Ben is a perfectly immense bell, weighing 13½ tons, in the Westminster Clock Tower, London. It has been marking the succession of hours for 102 years. It has announced even the quarter hours for a whole century. These facts in themselves are impressive.

### Ecumenical Movement

But the really extraordinary thing about Big Ben is associated with its striking. When the sonorous, world-famous tones begin their announcement of the most certain and also most fugitive fact of life, people—thousands of them all over the city of Westminster—stop, look at their watches and, characteristically, reset them. Having done so, they move on with an obvious sense of well-being in the knowledge that now they are on schedule. It is a great experience, symbolically and realistically, to set one's watch by Big Ben.

In a manner of speaking this is the kind of thing the ecumenical movement is succeeding appreciably in having the churches do—set their watches by the one authentic Lord of time, Jesus Christ. It has brought all denominations into the dock for trial on the charge of arrogating to themselves a sovereignty over eternal verities, a sovereignty they do not in fact possess.

As participants in the historical process we have some understanding of how the church was splintered into large or small parts. As persons with at least an average amount of honesty, we are as eager as we are bound to acknowledge the gracious beneficence of our local churches and of our denominations. Through and in them we have received God's grace, we have had our hearts warmed in worship, our minds guided in holy study and conversation, our wills directed to good works and our hopes set upon the celestial city.

It is not easy, certainly not comfortable, to see major faults in a kind and generous benefactor, especially if the favors have included assurance of our forgiveness, blessings upon our children, the marriage of our youths, comfort in bereavement, the nurture of fellowship, strength for the daily round and communion with the Holy Spirit itself. Yet to see and acknowledge gross error is exactly what is required of us. Perhaps it is sufficient to speak here of a major fault.

The fault we are bound to confront and acknowledge is the built-in tendency of a denomination to behave as if it were superior and authoritative in all facets of its being. Emphases that in an early day may have been healthy correctives leading to desirable reformation of the whole church readily become imperatives for all local churches that would continue in the fellowship of the denomination. The very names of the denominations, more often than not, connote provincialism and exclusiveness.

### Divisive Denominations

The sin of denominationalism is not diversity but divisiveness. It resides in the power-structure operations that are a constant encouragement to local churches to "set their watches" by the denominational standards rather than by the great head of the whole church, Jesus Christ.

The outstanding religious fact of the twentieth century, so far, has been the discovery of the "Great Church," the recognition and acknowledgment that it is mission and is one, and that Christ alone is its head. It is to him that people and churches must make their orientation. The result is reflected in councils and federations and unions. Even more it is reflected in the insistence of people everywhere that denominations too—as well as local churches and individuals—must renounce their usurped sovereignties and submit wholly to the Lord of the whole church.

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

# UNITED CHURCH HERALD

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**COVER STORY:** For some time mission boards have said that important as missionaries are to the missionary enterprise, ultimate success depends on national Christian leaders—competent, devoted men and women of the area and race in which the mission operates.

"Our greatest task has always been and continues to be the training of national leaders," declares Dr. Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions.

If this is so—and we believe it is—the American Board may be pardoned for its pride in the person and influence of Zulu Chief Albert J. Luthuli, a product of its Groutville Mission and Adams College. Photo by Wide World, New York City.

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*A distinguished psychologist discusses the meaning and . . .*

# The Art of True Love

ROLLO MAY

All are familiar with the statement of Jesus that "on these two commandments depend all the law and the prophets." The two commandments he referred to are: "You shall love the Lord your God" and "You shall love your neighbor." God is to be loved with the intensity of one's entire being. The neighbor is to be loved precisely as one loves oneself. Love itself is the basic concern in both commandments.

### Prophetic Insight

Love is indeed the basis of all just law and of all prophetic insight. When we examine Jesus' very broad statement, we discover first of all that he is accurate in the sense that love is the basis of all meaning and value in human experience and human relations. People literally die if they do not have love. This is a phenomenon that we psychologists and psychiatrists encounter every day. We see personality withering away from an absence of love and the end result is a shrinking up of the self and ultimately the death of meaningful existence.

Man does not live by bread alone. Of this we may be scientifically sure. Man lives by love. The greatest commandment then, as Jesus puts it, is a description of the basic truth of life, that all meaningful human existence is based upon love.

What, then, is this love that we are speaking of? Basically, love is relatedness—the capacity to reach out, to affirm others and accept their affirmation of ourselves; the capacity to participate in others' lives and to accept their participation in ours. Later on in a person's development, to be sure, mature love assumes the capacity to give. But if we define love only as giving and skip the elemental level of participation and relatedness, the giving can become a patronizing gesture—something handed down from above in a wholly impersonal manner. I propose, therefore, that love is basically a capacity of the human being to know and appreciate another human being, to feel himself a part of the human community in which and to which he belongs.

This is why hatred is by no means the opposite of love. Children who grow up with hostile parents often are able to make a go of it. To grow up with parents who hate you has unfortunate effects but still there is a world that you can live in. There is a world to which you can relate yourself. And even though your parents may dislike you, there are other human beings in your life who do not treat you in a hateful way.

The opposite of love is not hate, therefore, but indifference. And that no human personality can endure. For he cannot even be born as a person unless or until he experiences a world that has some meaning to him potentially as a person, whether the meaning be good or bad. It is better to be hated than to be ignored, for to be hated is to be recognized at the very least, while to be ignored is to be left utterly outside without any recognition.

The relatedness of love is always in process of expansion. From the early portions of the Old Testament on through the New Testament, we are presented with an evolutionary picture of man's basic relatedness as it passes through its various stages of development.

Man learns to relate himself to life on higher and higher levels: first in the love that an infant normally develops for his mother and father; then in the love that he gains in relation to his friends and then to his community and nation; finally, if he grows to full maturity, the love that he has for all mankind. In Hebrew history this last phase of relatedness is described as love of the "stranger."

If you will accept the relatedness of men to their fellow men as a basic description of love, let us then ask: What are the conditions of such relatedness? How can we understand this love and perhaps learn something about loving?

I suggest, to begin with, that the first condition of loving is that one must be a person in his own right. This necessity is inescapable. One must be, in other words, the kind of person who not only considers himself capable of loving but

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Dr. May, a clinical psychologist who practices in New York City, is the author of a number of books. Most recently he was editor of *Symbolism in Religion and Literature*, published this month.

who is actually worthy of being loved.

Paradoxical as this may seem, one becomes a person in his own right first of all because he is loved. This truth is biblically phrased in the New Testament epistle of *John:* "We love, because he first loved us."

That is psychologically accurate. For our capacity to love rests primarily upon the fact that we are born into a world where we are at once taken care of, supported and cherished. Even though we are conscious of hostility at times, we feel the supporting social arm of the human world around us.

### Central Axioms

The religious truth underlying the condition of being a person in one's own right goes back to a central axiom of the Hebrew-Christian tradition that every human being is a child of God and therefore a being of infinite worth. This establishes a religious foundation for the building up of self-esteem, for the beginning of a confident internalized conviction that we can become persons in our own right.

This is the place to indicate and to make as clear as possible the importance of healthy self-esteem. Love of self is not the same as selfishness. Selfishness in the form, let us say, of self-aggrandizement describes the way a person behaves when he hates himself, when he feels radically and unreconcilably deprived.

Real self-love, on the other hand, is the capacity to feel and believe that we ourselves are potentially children of God and persons in our own right. This does not wipe out our self-centered conflicts, nor does it transform life into a rosy path devoid of such evil obstacles as selfishness and sin. But it does provide a fundamental base of observation from which one can look out upon his life and recognize the conflicts and the egocentric characteristics in a realistic way—one that can lead to the furtherance of love rather than to the destruction of one's self and others.

The second condition of love follows closely after—choosing to love freely. This is the element of independence in loving, if I may use a too general term. It means that one who is a person in his own right exercises some measure of autonomy in choosing, loving and affirming the other person. We love as an act of free choice.

Since conformity betokens a fear of being different, it must take on a protective coloration that everyone is ordered to adopt. If all persons can be made to look the same, like animals with identical markings on their skins, then no one can be singled out for attack. As David Riesman, well-known sociologist and author of *The Lonely Crowd,* puts it: "We are the radar people"—at least in this decade—who live as though we had antennae on our heads, continually trying to get instructions from outside as to what we should think, how we should behave and even how we ought to feel.

*More than giving, more than receiving, true love is "the relatedness of men to their fellow men," Dr. May asserts.*

The trouble is, of course, that everyone else has his own radar set and is trying to get signals from all and sundry, including you. The consequence is a multiplication of confusions eventuating in a collective emptiness. This is what occurs inevitably when people try to love, try to relate themselves to others in the weakness of their futility rather than on the strength of their capacity, no matter how limited this may be. It is a great thing when one gains the courage to say: "I choose freely to love this person."

If one will but affirm himself as a real person in his own right and steadfastly insist that—despite all the deterministic influences that are felt in any act of love—there must be maintained an essential element of freedom, he will be following the most effective course. For in the long run a real person's decision is cast not because of a compulsive need or because of parental requirements and pressures, but because he has said to himself: "I freely choose this marriage and I take responsibility for it."

### Egoistic Limitations

A third condition of satisfying and fruitful love is that it needs to transcend our egoistic limitations. We have said that love requires self-love, that love of others must have as a correlate the capacity to accept love and to believe that one's self is also lovable, and that it involves free choice. But it points beyond the self and beyond others. Love is dynamic, always in process of growth, always searching for those values that are ultimate and enduring.

We are brought now, therefore, into the presence of a very ancient and important problem—the problem of original sin—which, approached from the psychological side, may be seen as the tendency of every human being to regard other people from the standpoint of his own biases and emotional patterns. It marks an attempt to deal with others according to the limits of one's own life, of one's own ego. There runs all through human life a seemingly ineradicable tendency to see and rate the world around us in the light of personal predilections. This is shown very clearly in certain psychological experiments with perception. In these experiments—say in looking at Rorschach cards—one sees in the world outside what he sees inside himself. What is not already present in some form within cannot be perceived outwardly by the observer.

This points up the fact that none of us can really understand what is going on in other people except as it has

*(Continued on page 31)*

# *Historic letter describes founding of the American Board**

HARLAND G. LEWIS

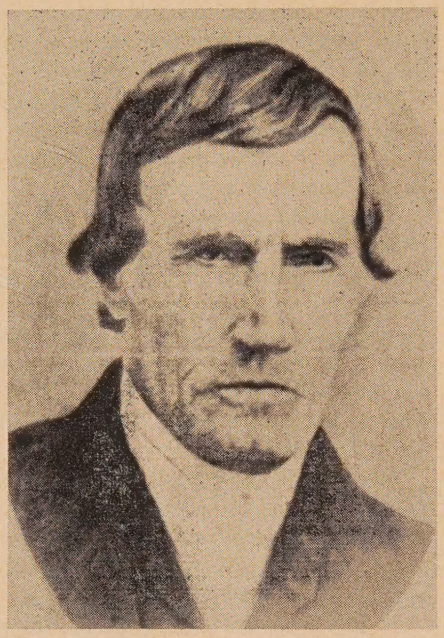
TOWARD the end of his long life the Rev. Dr. Noah Porter of the First Church of Christ in Farmington, Conn., wrote a letter of reminiscence regarding an event that had occurred in his study more than fifty years before. He had come back to the little village outside Hartford to be its minister in 1806. He had been born in the town, brought up in the church and now he was serving as its minister. He was remembering the gathering in September 1810 of the original five men who organized the American Board of Commissioners for Foreign Missions in his home.

### "Angels Unawares"

It had been something of an unexpected event, he recalled. The distinguished Governor Treadwell of Connecticut, a leading member of the Farmington church and first layman in Connecticut Congregationalism, had invited the men to meet in his home. However, when they arrived there was illness in the Governor's household and so the young minister, in the fourth year of his pastorate and the second year of his marriage, was host to the group in his own study.

Looking back he wrote: "Strangers to us indeed they were not, at least in character and standing, for their praise was in all the churches and some of them were our familiar acquaintances; but it has ever since been to us a subject of pleasing reflection that, in a peculiar and very interesting sense, we may be said in having received them to have entertained angels unawares. Here they sat from the tenth of September 1810 to the twelfth in prosecution of the work of their high behest."

The young minister was invited to their deliberations. He remembered how he went with them "as they were feeling their way along an untrod path."



*The American Board charter was written in the Rev. Dr. Noah Porter's study.*

He observed "the very process of the formation of the American Board, for however commissioners had been chosen at Bradford, their formation as a board was consummated at Farmington." And it was all done so quietly.

"Their meeting excited no general interest among the people here at the time. There was no public religious service on the occasion; nor do I remember any mention of the meeting to have been made to the congregation on the Sabbath preceding, or any notice of it sent to the ministers in the vicinity."

Continuing, Noah Porter wrote that there was "however, a deep-felt interest in the foreign missionary enterprise here and elsewhere at that time. The impulse that had been given to Christian feelings in our churches by the missions of the London Missionary Society and their appeals to the Christian public in behalf of the heathen world had not been lost."

Noah Porter's father was a farmer and a long-time deacon in the Farmington church. The letter speaks of his father: "A single instance that I well remember I may at this distance of time mention to you, as a specimen of what then began extensively to appear. Scarcely had the board gone from my house when my father, then 74 years old and spending the evening of life chiefly in my family, said to my wife, 'And how much do you think I ought to give to this object?' Her instant reply was, 'Five hundred dollars,' which he soon afterwards pledged himself to give; though as I suppose, it was a fourth or fifth of all that he possessed."

### "Highest Honor"

"Indeed," Dr. Porter goes on to say, "it seems to me that there was an enthusiasm in the missionary spirit that day which we but rarely see now, though undoubtedly it was less diffused, and I would fain hope that it had now more of the stability and power of Christian principle and habit."

Noah Porter was the father of President Noah Porter of Yale University and of Sarah Porter, one of the leading advocates of education for women and the founder of Miss Porter's School in Farmington. His long and distinguished ministry in Farmington held many honors, but in his letter describing this early event in his home, he said: "I hope I may be pardoned if my attachment to the board may seem to have something of the partiality of an early friendship. I consider my relation to it one of the highest honors I have received."

So occurred almost unnoticed this event in the study of a country minister 150 years ago, in the midst of a world torn with strife and uncertainty. Dr. Porter's house still stands, with the room in which the charter was written, as does the meetinghouse in which he was pastor. And now 150 years later the American Board faces its future with a commemoration of that event.

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**The 150th anniversary of the founding of the American Board of Commissioners for Foreign Missions will be observed in Farmington, Conn., October 11 and 12. In connection with that observance the* Herald *is pleased to print this brief account of the founding meeting by the present minister of the Farmington church, the Rev. Harland G. Lewis. A report of the celebration will appear later.*

# Crusade of Intolerance

"THE people have the right to elect a Catholic as President and he has the right to serve," confessed the Rev. Dr. Norman Vincent Peale on September 15 when he dramatically severed relations with the group that had earlier issued a manifesto linking him with the current crusade of intolerance. We are happy that Dr. Peale now recognizes, even if somewhat belatedly, that the right to take part in the government of one's country and to hold public office irrespective of race or religion is an inalienable right inherited from the English, French and American revolutions—as well as other sources. To think otherwise is an open violation of the constitutional prohibition of a religious test for public office.

"To accept as unwritten law, or to assume, that no Roman Catholic should be President of the United States would amount to a denial of fundamental American principles and would infringe liberties guaranteed by the Constitution. . . .

"This does not mean that citizens may not ask questions about a Presidential candidate's character, beliefs and affiliations, including his religious beliefs and affiliations. Since the Roman Catholic Church is known to contain at least two opposing views of the preferred relationship between church and state and of the basis for religious liberty, it would be important to know the views of a Roman Catholic candidate on those issues. Religious affiliation must not automatically qualify or disqualify a citizen for any political office.

"Among the qualifications for the Presidency that voters should hold to be decisive are these: unusual gifts of insight; integrity; political experience and acumen; broad perspective on history and political processes; a fundamental generosity of mind and heart; the ability to persuade and lead and to make firm decisions. Attachment to fundamental American principles and to the best interests of American society should be judged by the candidate's whole career and by his own public avowals."

These hard-hitting lines are part of a statement prepared and adopted by the Council for Christian Social Action of the United Church of Christ and published in full in the May 26 issue of *United Church Herald*. They represented then and they represent now this co-editor's position on this controversial issue. It is our conviction that all Christians should vigorously deplore the undemocratic position to which Dr. Peale originally subscribed and seek to counteract this rising tide of religious intolerance.

# We Second the Nomination

"THERE are fires all around the horizon," U.N. Secretary General Dag Hammarskjöld declared last week, "and they are not fires announcing peace." Despite the fact that the immediate prospects of peace do appear dim and bleak, the *Manchester Guardian Weekly*, one of the world's most esteemed newspapers, has placed in nomination for the Nobel Peace Prize the name of Chief Albert J. Luthuli. Asking the British Commonwealth to support its nomination of this full-blooded African, the *Guardian* cites the Zulu chief for his "Christian forbearance and unfailing dignity in face of repression, insults and physical attack."

This co-editor is proud to second the nomination for the Nobel Peace Prize of his friend Chief Albert J. Luthuli. An outstanding Congregational layman, he is a stalwart Christian personality who stands as a symbol of the liberation movement in South Africa and is highly respected for his stanch leadership as President-General of the African National Congress.

Member of an honored African family, the chief's ancestral home is the Groutville Mission on the coast of Natal, near Durban. The mission was first organized (1835) by Aldin Grout, a representative of our American Board for Foreign Missions. It was here that Albert Luthuli was born in 1899. He was educated in the mission's schools and at Adams College. Following graduation from this American Board school, Mr. Luthuli became a member of the college faculty. In 1935 he was elected chief of the Zulus and after prayerful deliberation, as he has written, returned to Groutville Mission "to work for the progress and welfare of my people, and for their harmonious relations with other sections of our multiracial society in the Union of South Africa." Later, when elected President-General of the African National Congress, Mr. Luthuli was summarily dismissed by the South African Government as chief of his people. "Viewing nonviolent passive resistance as a nonrevolutionary and therefore a most legitimate and human political pressure technique for a people denied all effective forms of constitutional striving," Chief Luthuli has written to this co-editor, "I saw no real conflict in this dual leadership of my people."

However, on discovering that despite his dismissal as chief Mr. Luthuli has become a stronger leader than ever, the vindictive Government not only has subjected him to brutal assaults and continual harassment, but has imprisoned him for long periods, charging him with treason. "What the future has in store for me I do not know," this courageous man of peace wrote recently. "I only pray to the Almighty to strengthen my resolve so that nothing may deter me from striving, for the sake of the good name of our beloved country, to make it a true democracy and a true union of all the communities in the land."

We are proud to second the nomination for the Nobel Peace Prize of this towering African leader whose Christianity is both a faith rooted deep in individual character and an expression of conviction through meaningful deeds. The integrity and consistency of his faith have preserved uncounted Christians in his unhappy country from inward surrender and from outward defeat through the recent years of alternating optimism and despair, of peace and war. avm

# YOU
# What will YOU say t
# YOU

MILDRED HORTON

When the canvasser or visitor calls on Christian Enlistment Sunday he will deal with people of all shades of opinion. Some churchmen will forget that he was coming. Some will go out that afternoon but will leave the customary check to be handed to the caller. Some of them will invite him in to talk about the church and may cheer him on his way with some observations that might go something like this:

### Dynamic Influence

"The Christian church is an amazing institution. When I think of its age, its world-wide geographic distribution, its vast variety, its inclusiveness of all kinds of people, I take great satisfaction in being a part of it. When I think of the dynamic influence it has had through the ages in establishing schools, hospitals, social welfare centers, decent working conditions, freedom from slavery, I covet for the future the kind of virility it has shown in the past.

"I know it has often violated its trust and misrepresented the God it purports to serve. I am not forgetting the Inquisition, the bigotry or divisiveness in some parts of our church tradition. Indeed, it is one of the miracles of religion that it can survive the institutional crimes committed in its name.

"I belong to the church in spite of its shortcomings because I believe so deeply in its ultimate and permanent objective of making man conscious of his relationship to God. Out of that relationship will come new activities in each new era as men try to express their gratitude to God for what he is and what he does.

"The church is the institution that keeps our local charities motivated. Men need an enduring motive for caring for their fellow men, and the church undergirds secular philanthropies by maintaining a continuous supply of people whose Christian faith impels them to serve their fellow men. I like to think of the countless young people who have gone through our churches and moved into lives of service in all kinds of organizations. Some of them seem to have forgotten the church but they have been inspired by it. This happens generation after generation, not because the church itself is so skillful, but because people who expose themselves to it in even its crudest forms are relating themselves to an organization avowedly trying to keep men close to God. Any such contact does something to people!

"I have looked over the budget and I am sorry we seem to be pinching pennies again. The work of the church is so vitally important that we ought to provide its responsible officers with the very best tools available to aid them in their work. A minister ought to be sufficiently free from financial worry to give us the kind of leadership we need as we try to understand what God wants of us in this complex modern world.

"I don't want the preacher to try to tell me how to run my business nor how to vote, but I do want him to offer expert testimony about the principles that God-fearing and God-loving men need to keep in mind as they deal with immediate, everyday problems. I need refreshment Sunday after Sunday to get my direction for the week ahead. A worried minister who can't afford the books he should be reading and who is wondering how to pay the grocer isn't apt to be in the frame of mind to give me the help I require. If he is going to help with my kind of problem he needs to know what it is. That means that I want him to know me and I want to know him as a human being, sharing my interests from golf to travel, to music, to all the cultural interests I enjoy. And he should not be dependent on my hospitality for all these things. He deserves an adequate salary and he needs it if he is going to provide the kind of leadership the church expects. He must be a respected leader, not a hired hand.

"Nothing the church does is more important than instructing our young people about the nature of God and the insights men have had about him through the ages. We ought to run our church school with all the possible aids that the public schools are now using. Education in the area of religion should be of just as high a quality as that in the schools and it should be as much a matter of concern to parents as is the day school their children attend.

### First-rate Education

"I suppose all children go through the stage of thinking they don't like church school. We don't argue about it in our family. They go as regularly as they go to public school. We don't let our child's dislike of the dentist's drill keep him from getting his teeth cleaned. During a child's early years we assume that there are certain things our family does. They include going to church and doing whatever is planned by the church for each age group. That's why it is important to me that the church school should be first-rate.

"I'm glad to see the emphasis on camp scholarships. This idea of taking young people into beautiful surroundings under expert leadership, to work together and think together, is one of the best devices in recent years for important religious education. I hope we can send many of our young people next summer. Whoever goes to these church camps seems to be a much more effective churchman when he comes home.

"The budget contains a sizable item

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Mrs. Douglas Horton is president of the American Board of Commissioners for Foreign Missions.

# ne canvasser?

NAME _____ No. _____

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KEEP THIS PORTION AS YOUR REMINDER

Out of gratitude to God for His gifts to me, it is my intention to contribute weekly for the work of our church at home and abroad the amounts checked:

| Check or Write in Weekly Intention | | | |
|---|---|---|---|
| Home Expenses | | Benevolences | |
| $ | $ | $ | $ |
| $10.00 | $ | $10.00 | $ |
| 5.00 | | 5.00 | |
| 4.00 | | 4.00 | |
| 3.00 | | 3.00 | |
| 2.00 | | 2.00 | |
| 1.00 | | 1.00 | |
| .75 | | .75 | |
| $ | $ | $ | $ |

☐ I plan to give ____% of my income

| Check or Write in Weekly Intention | | | |
|---|---|---|---|
| Home Expenses | | Benevolences | |
| $ | $ | $ | $ |
| $10.00 | $ | $10.00 | $ |
| 5.00 | | 5.00 | |
| 4.00 | | 4.00 | |
| 3.00 | | 3.00 | |
| 2.00 | | 2.00 | |
| 1.00 | | 1.00 | |
| .75 | | .75 | |
| $ | $ | $ | $ |

☐ I plan to give ____% of my income

While declarations of intention are made on a weekly basis, payments may be made as desired. Any declaration of intention may be changed or cancelled on written notice to the treasurer.

Date _____

_____ Church

SIGNED _____

SIGNED _____

*This is one of the pledge cards to be used by canvassers who will visit the homes of United Church members on Christian Enlistment Sunday.*

for building repair and maintenance. It is easier for me to worship in a beautiful building, and that calls for keeping it in good repair. The physical setting of the church is not all important, but it can surely be conducive to worship. That is true of the music, too. I wish we could put more money into the choir and give our dedicated singers better leadership, more music, improved facilities for rehearsals and so forth.

### Special Obligations

"About these benevolences. I wish we could leave the local charities in which we all believe to the support of individuals and put our corporate giving into things only churchmen will support. All our communities have public-spirited citizens who will give generously to civic programs, but churchmen are the only people who can be expected to carry the financial load of church-supported activities. We have special obligations for church-related colleges, church programs on state-supported university campuses, denominational and interdenominational agencies.

"These agencies let me feel that I have a part in helping areas of the world I never expect to see. I am glad that membership in my local church makes it possible for me to have a share in dealing with some of the momentous problems that are taxing the ingenuity of statesmen. I don't pretend to know enough about the issues that are arising, but I am glad to support the efforts of people who are expert in economic and political and international affairs. They can't presume to speak for me, but they can certainly speak to me and can keep me advised about the way fellow Christians are thinking in regard to war and peace and labor relations and race relations. I don't have to take their advice in making my own decisions, but I certainly welcome it.

"Of course I pay my taxes, which help the government provide technical assistance to underdeveloped areas; my business has international branches; and my sons are in the army and travel all over the globe. I am glad the church follows all these activities and often sets the pace for them in other lands. I figure that if I need the church to keep me conscious of my relation to God, other people need it too. Since God is the most important fact in the universe and since I believe that Christ revealed him as fully as he needs to be revealed, I like to feel that I am helping other people to know about that revelation. I know the non-Christian religions satisfy many of the needs of their adherents but since I believe that the Christian religion meets more needs and applies to the whole world, it seems reasonable to support it in places where it is not strong enough to maintain itself. Of course Christians in other lands will ultimately want to direct their own activities and finance them without outside help—as indeed they do in many places already—but if we can help, I'm glad to do it.

"My chief concern about *Our Christian World Mission* is that I think we have not conceived it in large enough terms.

### Matching Pledge

"I know we are also asked to pledge for the work of our local church, but we look pretty shortsighted when you compare what we spend on ourselves with what we invest in the wider mission—within our own churches and in cooperation with other denominations. When you think of the number of institutions that look to our home and foreign boards for support, and compare what we spend on one college or one hospital in our home town, we can't be too proud.

"So boost my pledge to local church expenses in accordance with the enlarged program and budget, but this year put me down for a matching pledge to *Our Christian World Mission.* That is little enough to demonstrate that I am profoundly indebted to the church. I want to repay part of that debt by keeping the church strong at home and extending its influence everywhere."

# *May I introduce your Congregational cousins?*

RALPH F. G. CALDER

SIR Walter Scott records in his *Diary* that in the year 1827 he visited the Greater and the Lesser Cumbraes, two very small islands in the Firth of Clyde on the west coast of Scotland. On Sunday he went to the little church. He does not record, I think, anything of the minister's sermon but he has preserved a sentence from his prayer: "O Lord, in thy grace and favor look upon the people of the Greater and Lesser Cumbraes, and in thy mercy do not forget the inhabitants of the adjacent islands of Great Britain and Ireland."

### Christian Fellowship

This would continue for most of us to represent the order of priority of our Christian concern and even of our prayer. It is both normal and right that we should seek a blessing first on our neighbors, as the first expression of our love will properly be toward them. This is in accordance with the scriptural injunction. And Congregationalists have always emphasized the importance of the local church as the place where the will of God is to be known and our Christian fellowship in worship and service expressed.

When we have extended the boundaries of our imagination and interest it has usually been at the call of overseas missions. This month, for example, there is to be a special commemoration of the formation of the American Board of Commissioners for Foreign Missions. Congregationalism had been on the North American continent for nearly 200 years before men thought to lift their eyes from the ground at their feet. It was exactly the same in England. There, too, Congregationalists had been concerned with the local and parochial for 200 years before the London Missionary Society was conceived. Now for a century and one-half our people have known something of Christian life and the witness of the church in foreign lands through these societies.

In more recent times we have been challenged by basic human wants of which we have been made aware—the tragedy of the refugee, the sufferings of the hungry, the needs of the underprivileged. This, like the area of missionary endeavor, has been presented to us in terms of sympathy, charity and service.

But there is also a realm of Christian understanding and friendship that should be ours. It derives from the practices and the name "Congregational," common to brethren all over the world. But these are largely unknown to us. They constitute areas neither of missionary service nor desperate human need. And so we do not know them.

Perhaps the most obvious example of this is South Africa. Here is a country known to us all because it has in recent years presented an illustration of racial discrimination made the basis of the political life of a nation. It is known to us also as a place of varied missionary service—educational, medical, social as well as evangelical. But how many know that there has been a Congregational Union of South Africa for a century? Indeed the Congregational church was formed there as far back as 1798.

It was a century ago that the African, Colored and European churches came together and formed themselves into a multiracial union, which has never weakened in the face of a changing political climate. It became multiracial almost in the same year that the Dutch Reformed Church excluded non-Europeans from European churches, and it has made a brave cooperative witness ever since. It would mean a great deal if in addition to sending to the mission fields there we greeted our cousins in the faith—upon whose faithfulness may well depend the future of race relations in that country.

*Dr. Calder is minister and secretary, International Congregational Council.*

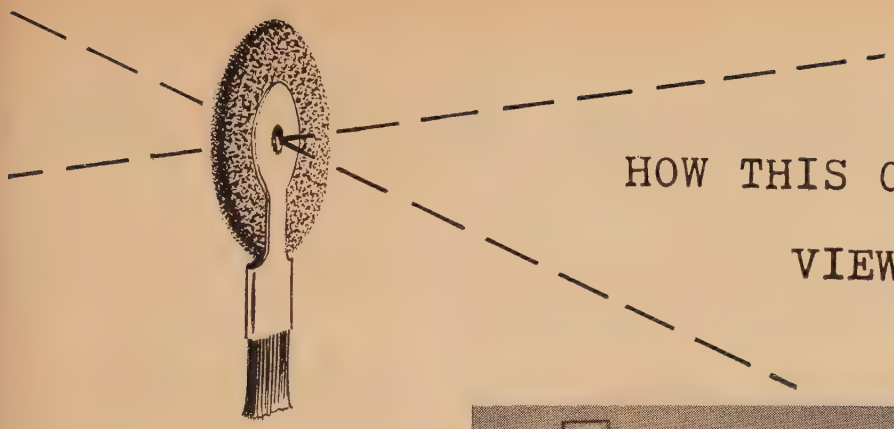
When we make our tourist trips to Europe, most recall their Congregational connections with England: the Mayflower sailing from Plymouth, Scrooby Manor, the Memorial Hall and so forth. But not as many know that there are 30,000 Congregationalists in Scotland with more than a century and one-half of history; that there are 100,000—no less—in Sweden, where they form the most influential church body in the country; that there have been Congregationalists (Remonstrants) in Holland since two years before the Mayflower sailed; that we have cousins in Finland, in Australia, the West Indies and South America.

### Common Heritage

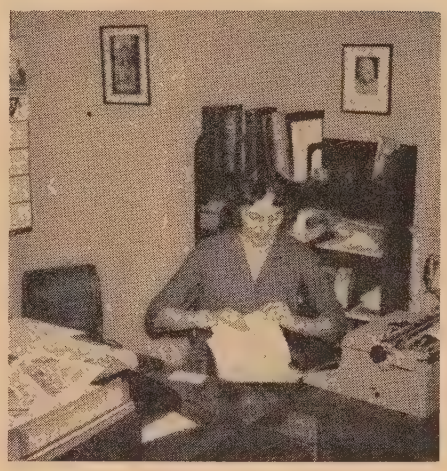
These all constitute a family bound together by a common heritage, for the most part, but also by what is more important—a shared understanding of the nature of the church.

It is of particular importance in these days, as parts of the family move into alliances and marriages in which maiden names are lost, that we should be knowledgeable of one another and should keep in touch. A new generation is continually growing up that needs to be told these things. New people are joining our churches who do not know of the heritage that now is theirs. We do not live in the past, but some of our roots go deep and draw nourishment still from our fathers in the faith. More important, we need one another for our life in these days lest we become self-centered and know the Christian world only in terms of the parts we dwell in or support by our benevolence.

The International Congregational Council has been designed to help serve this good end. If you are interested to know more of our world-wide family or get in touch directly with any part of it, write the offices of the council in Memorial Hall, Farringdon Street, London, E.C. 4, England.



# HOW THIS CHURCH SECRETARY VIEWS HER JOB



One nerve center in the body of the church is the office secretary's desk. To it come not only routine messages but also matters of crucial importance to the members of the congregation. The messages may concern a death, a call from the hospital, an appointment to plan a wedding. Or there may be a cry for help in some tangled personal relationship or time of decision. Occasionally there comes an almost embarrassed, humble acknowledgment of a need for faith; often, there are anonymous calls for the minister.

### Church's Voice

Recurrently, this desk is the point where the church itself and those needing its services first meet. The secretary, perhaps wondering how she is to manage the routine that day, needs to be aware constantly of how she answers each call. For the moment, she is the church's voice until the person in need has been put in touch with the minister, the deacon or some other person qualified to deal with the problem.

Of course, many of the calls concern comparatively routine matters but there are always some with a note of desperation or urgency: "May I speak to the minister?" If the secretary must reply that he is not in but will call back, and the voice on the telephone evasively replies, "No, I'll call again," obviously anxious not to reveal its identity, it may be a signal that here is immediate need. The secretary tries to suggest a time for an appointment with the minister or offers his home telephone number.

Some people seem to "need an ear" more than anything else at the moment. Then it is worth the secretary's considering this her "pastoral duty" no matter what other work must be done. Quiet, attentive listening—offering little except the best means to reach the minister—may be of real help. It goes without saying that such conversations are kept in strictest confidence, except for a brief digest given the minister.

Balanced against these special appeals coming to her desk is the routine bedrock of typing, mimeographing, getting out mailings, transmitting messages. She may take the minister's dictation, keep track of all expected church events, assemble lists of church officers, order supplies, check bills, maintain an up-to-date address and telephone book with helpful notes and exact initials and titles. She may keep files of information on church history, baptisms, weddings, funerals, guests in church, prospective members, new members, former members, people with special talents, those who have volunteered certain services and members of all church committees.

To this church secretary, her weekly job of assembling, typing and mimeographing the Sunday bulletin is the routine job of top importance. She is ever hopeful that this, her part of the worship service, will be flawless. How seldom it is, alas! There seem to be endless opportunities for error in content, spacing, typing, spelling and uneven mimeographing, so that to achieve this perfect result calls for intense concentration—no matter how many interruptions there are.

But interruptions can be opportunities for service. For example, a person may come in hesitantly for a book from the church library, not knowing precisely what he is seeking. He may or may not say he is looking for a book to strengthen his faith. If the secretary has equipped herself by her own reading to be able to put exactly the right book into the seeker's hands, and if by her words and manner she can assure him of a welcome at the church, he may come back. Surely such time taken from routine is well spent.

### Dedicated People

Many dedicated people come into a church office, such as those suggested by St. Paul in *I Corinthians* 12:14-28 when he likens the members of the body of the church to the various organs of the human body. In verse 26 he says: "If one member suffers, all suffer together; if one member is honored, all rejoice together." To be associated with the members of this church body is a privilege for a church secretary.

As she works with the ministers and the organist-choir director to prepare the bulletin for the Sunday worship service, the secretary does so knowing her own place in the pew must be filled. She may agonize if a hymn number is wrong. But endless are the thanks to be given for this work entrusted to her. Endless is her need for God's help in trying to make this "nerve center" serve the church competently and worthily.

**NATALIE V. HANNA**

Natalie V. (Mrs. R. G.) Hanna is secretary for the Stanley Congregational Church, Chatham, N. J.

# This Land of Faith and

*This is the first in a series of articles on the 1960-1961 interdenominational home mission study theme, "Heritage and horizons in home missions." Other points of view are scheduled to be published in subsequent issues. The theme calls Christians to take a long, hard look at our present-day culture and to ask what are the new and more demanding home mission frontiers; to examine our rich heritage and to learn from it but not be limited by it. The May 12, 1960 issue of* United Church Herald *carried brief reviews of the major study materials on the home and overseas themes.*

JEROME J. FUSSELL

THE opportunity to study this land of faith and freedom in its historic dimensions is offered to each member of the United Church of Christ in the Friendship Press resource materials that interpret the 1960-61 interdenominational home mission study theme "Heritage and horizons in home missions."

It was this study theme that sent thirty members of the 1960 E and R National Missions Tour off on a two-week, 2,000-mile chartered bus trip through New England's six states, Pennsylvania and New York. Some of the conclusions reached during this first organized effort to study the heritage of the United Church of Christ and the horizons of its home-mission enterprise shed light on problems and potentialities to which all America is heir.

After taking a passing look at the northeastern part of the United States, a traveler comes away with the conviction that Protestant Christianity has found within its faith the springs of action that have carried this nation to its high destiny. Even a brief excursion through New England stirs the imagination to recall the high moments in a heroic heritage.

In Plymouth, Mass., a replica of the Mayflower standing in the harbor and the remains of Plymouth Rock stretch the minds of men back to 1620 and the struggle for survival that engaged the dauntless founders of our churches and our nation.

First Congregational Church in Springfield, Mass., founded in 1637, has outlived several church structures but is still a lively center of its community. It serves as a landmark, but it also serves the needs of modern man. It is the latter fact that accounts for its continued good health at such an advanced age.

In Allentown, Pa., Zion Reformed (E and R) Church displays a life-sized replica of the Liberty Bell on its front steps. This replica was given to it by the State of Pennsylvania to symbolize the fact that the Liberty Bell was hidden in its basement during the days of the Revolutionary War. Again, the close tie between the history of the United Church of Christ and the United States

*A replica of the Liberty Bell stands on the steps of Zion Reformed Church in Allentown, Pa., where the bell was hidden in basement for safekeeping during the Revolutionary War.*

*Harriet Beecher Stowe attended the First Parish Church, Brunswick, Me.*

# Freedom

*Anchored in harbor at Plymouth is a replica of the Mayflower.*

of America is lifted up for all the world to see.

The old churches of Boston where patriots met and conspired to bring liberty to an unborn nation tell us over again how intertwined are the concerns for religious liberty and political freedom in this country.

In front of Connecticut Hall on the campus of Yale University, founded by Congregationalists in 1701, stands a statue of Patrick Henry to remind all citizens that freedom is purchased at a price.

Names such as Harriet Beecher Stowe speak of yet another era and another time of testing for our nation. In First Parish Church (Congregational) in Brunswick, Me., a plaque marks the pew that she is reported to have occupied when her vision of Uncle Tom (later elaborated in *Uncle Tom's Cabin*) appeared to her in a worship service during the early phase of the Civil War.

So it is that the struggles of a young democracy are mirrored in its places of worship and in its institutions of higher learning founded by concerned Christians. To visit places such as these is to feel history vibrate under one's feet and to sense in the air the heady fragrance of hard-won freedom. All this is a part of the heritage of the United Church of Christ.

Yet the recital of these mighty acts often lulls us into a false security founded on the notion that a religious heritage is inherited in the manner of family heirlooms, rather than won anew by each generation. The ultimatum of history in regard to a religious heritage is simply this: use it or lose it.

The danger of studying our heritage without relating it to the challenges of the present hour is the danger of tiring ourselves through the mere recital of the heroic deeds of the past. Sitting before our comfortable suburban firesides, we spin out tales of pilgrims journeying intrepidly into a New World, of the founding of early colonies, of frontiersmen fording streams and cutting trails through unexplored forests, of daring circuit-riding preachers, and of sacrifice and suffering in the long campaign that brought us a land of freedom and faith. Then wearied by our own words, we retire to the soft comfort of our beds, too tired to hear the midnight reveille that calls this generation to action on twentieth-century frontiers. When Protestants become fully aware of how little attention their activities are given in the media of mass communication today, it will become increasingly difficult to remain above the fray. When Protestants wake up and discover a serious attempt underway to undermine the separation of church and state in this land, who can remain uncommitted and unconcerned? These are but two of the major challenges of this hour, and the Christian mission to America dare not overlook them. Other problems on the horizon suggest that the vanishing geographical frontier is being replaced by new frontiers that cut laterally across both the church and our nation. How well is the church prepared to wage spiritual warfare on such new fronts?

Visits to college campuses in New England give a foretaste of things to come in this land. In state universities and private colleges, Protestant student organizations are being hard pressed as nonreligious and non-Protestant campus organizations contend powerfully for the loyalties of each year's new crop of students. Here in the land of Dartmouth, Bowdoin, Brown, Yale, Harvard and other institutions of higher learning founded by concerned Christians, the vestiges of official church relationships have been shed in the modern era like outgrown cocoons. The pace has pro-

*(Continued on page 32)*

*Members of 1960 National Missions Tour ready to depart from Philadelphia on their 2,000-mile, two-week bus trip to study the heritage of the United Church.*

Dr. Fussell is missions editor, Board of Christian Education and Publication, E and R Church. Photos by courtesy of the author and Bond-McGarry Studios, Philadelphia.

# Christian freedom is focus of women's study program

MARY P. HARRINGTON

Now busy with fall activities in their local churches, some 1,500 women from all over the nation who attended the 1960 E and R Women's Guild Summer Conferences have a new understanding of their freedom as Christians. They consider themselves "better prepared" to make constructive contributions involving depth perceptions as a result of their four days of intensive study at one of five conferences on E and R and CC college campuses. Approximately fifty CC women joined them as participating guests.

### Real Insight

After attending a lecture each morning on "Dimensions of Christian freedom," this year's conference theme, the women met in informal groups of ten to twenty women and "let their hair down." With group leaders selected from the ranks of the registrants, the women were not self-conscious as they exchanged views and, since the same groups kept meeting each morning, this give-and-take developed real insights into various ramifications of freedom as it relates to the individual Christian.

Morning leaders at each conference (the Rev. William E. Wimer, Dr. Gerson S. Engelmann and the Rev. Robert A. Happel) posed questions for the groups to consider, which included: "What is freedom?" "Is it possible for man to be truly free?"

"Your freedom is in trouble. What are the factors outside the United States that threaten our freedom?" "In what ways are the citizens of the U. S. and the U.S.S.R. free?" "What is the price of freedom's misuse?"

One group was considering what constitutes freedom for children and teenagers, agreeing that "parents must get the facts, then stick together" (fact-finding had been emphasized in the lectures as a prerequisite to freedom). Another group was seeking to overcome "the feeling of helplessness to do anything" as individuals or small groups in this complex world. Another was contrasting freedom with violence in racial integration, and members reported on the use of gradual methods toward reaching integration peacefully.

Yet another group was asking about spiritual freedom. "Is it a state of mind or action?" "How did they interpret this in Christ's time?"

And another group, in rapid dialogue on the Christian in political life, insisted: "We have to stand behind a good Christian man in politics. By being lazy, we don't encourage the right people to go into the political arena." And, "Is a Roman Catholic free in politics? Does it matter what religion a candidate has?"

Although questions may have been in greater abundance than answers, the women agreed that asking the questions is the necessary first step, just as fact-finding and being true to the facts are first steps in understanding freedom. Conference speakers led women in several of the groups to conclude: "One person can make a difference between freedom and the absence of freedom."

Classes of from thirty to fifty women met for an hour each morning and again in the afternoon to delve below the surface in special fields. "Am I convinced the gospel is for all people everywhere?" could lead to "Am I willing to help, even to go to a mission field if called?"

The class in home missions analyzed cultural, moral, political aspects of our society affecting the need for national missions. The group on employed women considered statistics on women in various occupations before discussing possible revisions of church programs to meet the changing situation of women in the church. The stewardship class maintained that children should participate with parents in budget planning.

### Original Drama

The women showed imagination and creativity in vespers and fellowship periods. At Elmhurst and Cedar Crest colleges an original drama by Mrs. Marion Smith and Mrs. John S. Purnell of Mifflinburg, Pa., was presented on "Dimensions of Freedom through Holy Writ." At the Midwest Conference, Frances Kapitzky used dramatic reading to point up the freedom intrinsic in the universe and showed how man has used his ability to choose. At Heidelberg Conference Mrs. Ruth Nobel, through the medium of interpretive dance, recalled that a thousand years ago the dance was a vital part of Christian worship.

Mrs. Eleanor Hipple at Hood, through interpretation of great works of art, showed how from early Christian times the artist has served religion as proclaimer, prophet and seer.

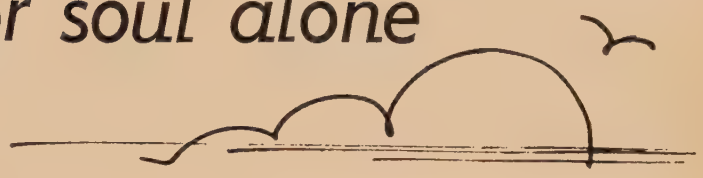
Missionary guests, usually in native dress, highlighted the conferences as they described their work. Mrs. Richard C. Braun, just returned from Worawora, Ghana, where her husband directs the hospital and she is a nurse, showed slides depicting the new freedom of Africans from disease and superstition. Their freedom to worship and live as Christians is a more complicated concept, as the women who had tirelessly talked together in summer conferences were well able to understand.

*Thirty-seven E and R women, making up the St. Louis delegation to the Women's Guild summer conference in Elmhurst, Ill., prepare to leave the Union Station.*

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of E and R Women's Guild.

*A Meditation*

# Neither body nor soul alone



J. W. FIEGENBAUM

Two members of a committee accepted the responsibility for inviting interested citizens of the community to an important meeting. One member reported back saying, "Nobody can come." The other member met with similar reactions and reported, "Not a soul can come on that particular night."

Our concern here is with the use of the words "body" and "soul." No specific meaning appears to be attached to either word other than to say that no person could come.

### Primary Interest

Back in the year 1554 a well-known public figure became seriously ill. The doctors saw little chance of saving his life. Nevertheless, they decided to perform an operation with primary interest in observing the symptoms that accompany death. In the presence of the patient one doctor said to another: "Let the experiment be tried on this vile body." Not being able to hold his peace in the face of such conversation, the patient spoke up saying: "Dost thou call that soul vile for which Christ was content to die?"

It is rather clear that the word soul served the patient in saying that it is I you are talking about, and I am pretty important to me and to Christ. What idea lay behind the doctor's use of the word body is not so evident. The inhumanity suggested by his statement leads us to believe that it probably falls short of what is desired.

These two words carry important ideas that we have about ourselves. Sometimes we are ambiguous in what we mean by them; sometimes it is all too clear what we mean and as Christians we need to be concerned. The ideas they convey have a long history in man's understanding of himself. They are particularly important in Greek thought and also in several Eastern religions.

Body and soul serve to describe man as consisting of two distinct, independent substances. The soul represents the more important aspect of man. It possesses the nature of the divine or the heavenly realm. It is often regarded as the principle of life. It is pure, incorruptible, unchanging and immortal, and thus it is not, and shall not be, subject to death. Sometimes the soul is equated with pure reason and it accounts for the rational ability of man. Hence, mind and soul are often used interchangeably.

The idea of body stands in contrast to the idea of soul. The body is related to the earthly realm or this world. It is regarded as inferior, mortal, changeable, unintellectual and evil because it lacks the quality of the eternal. In this dualistic view of man the body is often despised as an enemy of the soul, since it holds the soul prisoner. Therefore, the chief destiny of the soul is escape from the bodily prison and this world, and a return to the divine realm.

Another view of man—one that holds little in common with the view just presented—is the biblical view. The Old Testament and the New Testament subscribe essentially to the same view, so no attempt is made here to consider them independently.

The language of body and soul is strange language to the Bible. True, these two words are used in the English translations of the Bible, but careful examination indicates that they do not carry the meaning of the Greek view. The nature of man is not conceived of in dualistic fashion. In fact, the Hebrew has no words for the equivalent of body and soul in the Greek sense. The Hebrews thought of man as a unitary organism. Spiritual, physical, social, political and economic concerns of man involve him in the totality of his being.

Man is, first of all, akin to all else that God has created. With all of creation, man is dependent upon the Creator. And, in contrast to the Greek view, a very important point in the biblical view is the conviction that creation, which includes man, is good even if it takes on the nature of that which is subject to time and change. ("God saw that it was good." *Genesis* 1.)

### "Response-able" Man

Yet man is set apart from the rest of creation. He is under God and in dominion over the rest of creation. But this status is not accounted for by the fact that man was created in the image of God, which essentially points to man's capacity for responsible communion or fellowship with God. (The significant sense in which a child is in the image of his parents is not that there is a resemblance in a physical way, but that there is the possibility for intimate and responsible relationship between parents and child. Nothing is more important to the parent or to the child.) Man can know God and know that he is known. And because of this relationship, man can be a "response-able" creature, i.e., able to respond to the will of the Creator.

It is hardly necessary to mention that these two views—the Greek and the biblical—stand in sharp contrast to one another. But it is important to go one step further and to spell out the implications of each view for a philosophy of life. The view a man subscribes to will make all the difference in the world in terms of his answers to very basic questions of life. About all we can do here is to hint at the kinds of answers that these two views give to some of our vital

*(Continued on page 33)*

Professor Fiegenbaum is assistant professor of religion and college chaplain at Elmhurst College, Elmhurst, Ill.

# Ministering to people on the move*

ROBERT W. SPIKE

Dr. Spike is general secretary for program of the CC Board of Home Missions.

*Among problems plaguing families of young executives in urban suburbs are absence of fathers who must travel and need for frequent moves.*

*Co-ministers Francisco Collazo and Edward A. Hawley helped Chicago's Warren Avenue Church adapt to changing area.*

*Three store-front churches in populous slum area support efforts to obtain adequate housing and cleaner streets.*

THE modern city is a restless, moving mass. Out of its fantastic complexity is coming a new style of life that affects the whole country. "Urbanization" is a big word, but it means among other things the impact of vast changes upon people who are not quite aware what is hitting them.

"The Procession" is a film that scans various segments of life in metropolitan Chicago in terms of how city life affects people as people. We see life in the anonymous Loop, the slum, the changing middle-class neighborhood, the new "high-rise" apartment buildings; and we see the perplexity and sometimes the tragedy of people caught in new ways of living. In the midst of a flowing, unmanageable city vitality we meet churchmen who are trying to communicate the Christian gospel to neighborhoods that won't stand still.

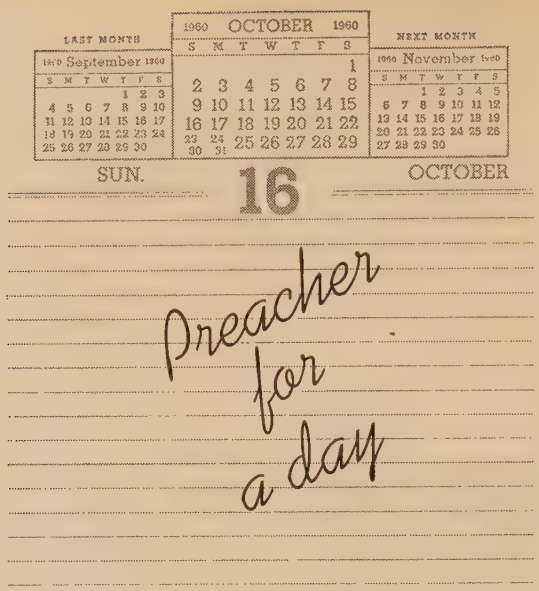
The best thing about this film is its honesty. It is just as possible to rig films as any other storytelling media by selection, by slickness and by quick impressions. This film presents ministers and laymen who are frankly troubled about the church's ineptness in changing its patterns of life to meet the new city world. But these honest men reveal, without the faintest intention of doing so, the high courage that it takes to minister to a procession. The viewer is left with an impression of the magnitude of the problem, but he is also grateful for the new understanding of Christian mission so very apparent in the men and women he meets in this film.

*To urban specialist Bryant George, the "high-rise" apartments in background emphasize anonymity and lack of community encountered in modern cities.*

*As young Puerto Ricans in West Side Parish learn English, communication is possible within the congregation.*

*A procession of city dwellers constantly on the move symbolizes problems created by new urban pattern.*

*The photographs on these pages are from the film "The Procession." The film may be procured for use in churches at $8.00 a print from the Bureau of Audio Visuals, United Church of Christ, at 14 Beacon St., Boston 8, Mass.; 1501 Race St., Philadelphia 2, Pa.; 1720 Chouteau Ave., St. Louis 3, Mo.; 19 S. LaSalle St., Chicago 3, Ill., and 870 Market St., San Francisco 2, Calif.




## J. KENNETH KOHLER

LAYMEN'S Sunday—when members of the congregation enter the pulpit as preachers for the day—is being more widely observed each year in Congregational Christian and Evangelical and Reformed churches. The general date for the 1960 observance is October 16. Co-operating with the National Council of Churches' General Department of United Church Men, many CC and E and R men will conduct worship services on this day at the same time that thousands of other men in the United States and Canada are witnessing in their churches.

### Enlist Laymen

Members of the Men of the Chapel movement in the armed forces will also celebrate Laymen's Sunday on October 16. The purpose of this special day is to enlist and encourage all laymen to participate fully in the church's life and witness. It is not designed to minimize in any way the importance of ordained ministers or to usurp their regular places of leadership in public worship.

Since men of the United Church of Christ have been observing Laymen's Sunday, many excellent speakers have been discovered among them. Some are now serving as lay preachers in many places where they are needed. And in some areas teams of speakers are available to conduct worship services and to preach in churches temporarily without ministers. A growing number of churches report that they no longer require supply pastors during their pastor's vacation but call on their own laymen to conduct services on vacation Sundays.

Men of the Congregational Christian churches have done exceptional work as lay preachers, and products of Laymen's Sundays are swelling the ranks of these much-needed leaders. Congregational Christian laymen should write to William E. Peterson, 10 West Lockwood Avenue, Webster Groves 19, Mo., for information on Laymen's Sunday.

In the past, men in the Evangelical and Reformed Church have taken the opportunity to speak at this time on behalf of their annual project. This year the project is to raise $33,000 toward building a chapel at Fellowship Center in St. Louis, Mo. *(See* United Church Herald, *April 14, 1960.)*

Fellowship Center is a community service agency located in a crowded, hard-core area on the near north side of the city. The people of that neighborhood are plagued by all the complications of urban living. Family dislocations, inadequate income, mobility, cultural voids, absence of recreational and spiritual organizations are a few of the problems they contend with daily.

Hundreds of children, teen-agers and adults stream into Fellowship Center each day, taxing every inch of space in the building. In the midst of all this activity a congregation has been organized and is growing. It needs a chapel that will provide a distinctive symbol saying to the community: "This is a church; won't you come in and worship?"

A campaign is under way to obtain a total of $150,000 to provide a combination chapel and youth building. The E and R Churchmen's Brotherhood has accepted this as its project and has established a goal of $33,000 as its share. Pamphlets containing sermon materials, a suggested order of worship and collection envelopes are available free of charge from the Churchmen's Brotherhood, 1720 Chouteau Ave., St. Louis 3, Mo.

Last year the Churchmen's Brotherhood contributed $30,000 for the erection of a new building at a refugee girls' school, Talitha Kumi, at Beit Jala, a suburb of Bethlehem.

### Commendable Venture

Readers of *United Church Herald* will be interested in a letter from Dr. M. P. Davis, retired missionary to India, who visited Bethlehem recently. He writes:

"While others of the touring group were purchasing curios in the attractive stores of Bethlehem, Mrs. Davis and I drove out to Beit Jala and were thrilled to see the complex of buildings being erected on the hilltop overlooking the beautiful Bethlehem valley. The carpenters, masons and other workmen were quite happy to meet some Americans interested in this commendable venture for the girls who would soon be occupying the refugee orphanage and school.

"On the return trip to Bethlehem we passed the present institution and met the head deaconess, Sister Nejla Moussa, and the other three deaconesses. They described the serious need for the larger home and school being erected. At present they care for 137 girls but have a waiting list of several thousand. All honor to the brotherhoods of the church who have graciously made donations toward the $30,000 gift for the refugee orphan girls of that area."

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Dr. Kohler is executive secretary of the Churchmen's Brotherhood of the E and R Church.

*New congregation at Valley Forge, Pa., meets in parsonage until church is built.*

# E and R churches to observe national missions month

HENRY J. DAMM

In the Evangelical and Reformed Church the month of October has long been set aside for an emphasis on national missions.

Many churches observe a special National Missions Sunday, with a guest speaker at the morning service. In other churches an annual "Mission Festival" in the fall of the year is a tradition of long standing. People from neighboring communities are invited to attend; sometimes meals are served at the church and an extra service is held in the afternoon or evening.

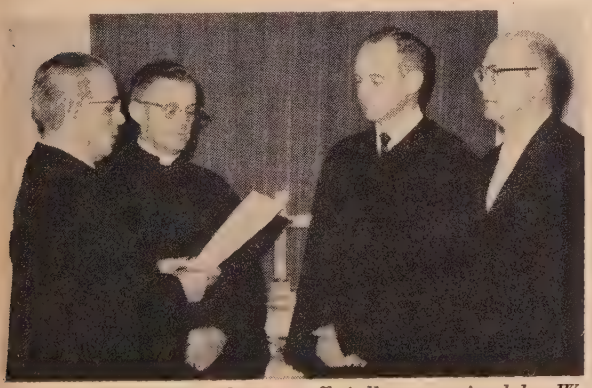
Other churches plan a mission institute, which may be a one-day program or one scheduled once a week over a period of four or five weeks, with various groups meeting to study aspects of the total mission project. In all churches special home-mission emphasis materials provided by the Board of National Missions are distributed.

The 1960 picture folder "Horizons," available for general distribution in the churches, calls special attention to the large number of new national missions churches that have been organized since Pentecost Sunday on June 5 this year.

An interesting question that arises in connection with the organization of a new church concerns its birthday. Does the new church begin when land is bought? When a pastor is called? When the first meeting of prospective members is held? Surely none of these steps, nor the sum of them, constitutes the real building of a church, for the church is basically not a building or an organization but a household of God, a fellowship of saints led by his spirit, a building not made with hands.

Yet the mileposts in the life of a church have real significance, and the organization of new churches in new communities is indicative of the activity and concern of many persons interested in meeting the spiritual needs of people in these days of expansion and change.

It should be pointed out, too, that membership statistics or financial reports do not necessarily indicate the effectiveness of a church. Communities differ. Some grow quickly, others more slowly. It may well be that in one community slow yet solid growth on the part of a congregation indicates more "depth penetration" than faster growth may indicate in another community.



*Valley Forge Church was officially organized by W. H. Long, J. E. Lippy, L. S. Sponsler, Thos. Meyers.*

Nevertheless, there is genuine satisfaction and reason for giving thanks to God in the fact that in recent months a large number of national missions churches have been formally organized and new buildings dedicated. These external achievements are evidence of concern and sacrifice so that through the organized church God's spirit might have a channel for operation in a new community.

Here are the names and addresses of churches organized since Pentecost. The membership figure in parentheses indicates the number of people involved when the organization was effected.

Faith United, Clearwater, Fla. (102); St. Luke's, Indianapolis, Ind. (115); St. Andrew's, Louisville, Ky. (102); Faith, Maple-Hopkins, Buffalo, N. Y. (79); St. Peter's Church of Christ, Wilshire Heights, Reading, Pa. (110); United Church of Christ, Valley Forge, Pa. (74); Mission Village United Church, San Diego, Calif. (104); United Church of Christ, Squaw Valley, Calif. (48); Bethel United Church of Christ, Kansas City, Mo. (52); St. Mark's, Arnold, Mo. (78); St. Mark's United, Stickney, Ill. (70); St. Mark's, Chicago Heights, Ill. (72).

It is of special significance that an increasing number of the newly organized churches are sponsored jointly by the Evangelical and Reformed Board of National Missions and the Congregational Christian Board of Home Missions. According to present practice, the two boards alternate in providing national supervision and capital investment, and both share equally in the financial support of the current needs of the churches jointly sponsored. A local "steering committee," consisting of both E and R and CC pastors and laymen, administers each new church until the congregation is formally organized.

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Mr. Damm is western field secretary for the E and R Board of National Missions. Photos by Jerome J. Fussell.

# New Seminary in Process of Formation

*At Cleveland luncheon, seminary presidents address alumni of three schools.*

A NEW THEOLOGICAL seminary related to the United Church of Christ and designed to serve the needs of ecumenical Protestantism is now in the process of formation. The new graduate school of theology will be located in the Minneapolis-St. Paul area and will bring to its campus the faculty, traditions and resources of Yankton School of Theology in Yankton, S. D., and Mission House Theological Seminary in Plymouth, Wisconsin.

### Union Authorized

The union of these theological schools is one of the first reorganizations affecting the institutional structure of the United Church of Christ. The basic studies on which the decision to unite the schools was made have been engaging the attention of qualified leaders in theological education for several years. The actual steps leading toward the union were authorized by the General Synod of the Evangelical and Reformed Church at its Oberlin meeting in 1959, by the Board of Home Missions of the Congregational Christian churches and by the Board of Christian Education of the General Conference (German) of Congregational churches. A representative committee drafted the Basis of Union for the seminaries during the early months of 1960, and this document received favorable acceptance by the Mission House Board of Trustees at a special meeting in Chicago and by the General Conference in special session at Denver, Colo., in June.

At its initial meeting held in St. Paul on September 6, the board of the new seminary elected Dr. Ruben H. Huenemann, formerly of Milwaukee, Wis., as first president of the United Theological Seminary of the Twin Cities, as the new institution is to be known.

Dr. Huenemann has served as president of Mission House Seminary since last February and, since August, has been living in Minneapolis where he was responsible for making the initial contacts on behalf of the united seminary.

Dr. Edward Sayler, dean of the Yankton School of Theology, was elected chairman of the new seminary's board. Dr. Henry Reifschneider, Edina, Minn., president of the E and R Church's Northern Synod, was named vice chairman; Dr. Erwin R. Koch, pastor of St. Paul's E and R Church, St. Paul, was elected treasurer, and Mrs. Lawrence T. Schoen, Wells, Minn., a Congregational Christian, was named secretary. The board authorized its executive committee to prepare a charter and constitution for the new seminary, which is expected to open by September 1962.

### Future Plans

Until the relocation can be effected, both Yankton School of Theology and Mission House Seminary will continue to train men for the Christian ministry at their present locations. Dean Edward Sayler is responsible for the educational program at Yankton and Dean Louis H. Gunnemann at Mission House. Both men have been intimately associated with the merger negotiations.

Plans for the future of Yankton and Mission House seminaries, as well as pending developments at Chicago Theological Seminary, were discussed at a joint luncheon of alumni of the three institutions held during the meetings of the United Church General Synod at Cleveland in July. Shown addressing the luncheon are President R. H. Huenemann *(right)* and C.T.S. President Howard F. Schomer. T.C.B.

Photograph by Hastings-Willinger & Associates, Cleveland, Ohio.

# I Was a Rabbi at a Christian Camp

PHILIP S. GERSHON

It is somewhat unusual for a rabbi to be witness to a truly Christian religious experience. Yet that is exactly what happened to me at the Congregational Christian Camp Aurora near Windyville, Mo. I went to Camp Aurora to fulfill my assignment from the Jewish Chautauqua Society as one of the guest lecturers for the final week of camp. I must admit that I did not look forward to going into the Ozark Mountains and roughing it for a week.

If I went with misgivings I left at the end of the week a rabbi who had witnessed a deeply inspiring religious experience. If the reader finds this difficult to understand—how a rabbi can have an emotional reaction to a Christian church camp—he would do well to learn more about the program and purpose of these camps.

Camp Aurora is situated on a rocky, coarsely vegetated hill overlooking the Niangua River. Sharing the hill with the trees, the woods and the campers are multitudes of variegated and industrious insects. There is a dining hall where wholesome, though not celestial, meals are served and a lodge providing soft drinks and an after-hours discussion hall for the staff. The dining hall, lodge and recreation hall constitute the center of camp. To the east are the girls' cabins and to the west the boys' cabins. At the westernmost end of camp a promontory, commanding a splendid view of valley, hill and farmland, has been adapted as an outdoor chapel for the campers' daily worship service.

For many of the campers, this was not the first visit to Camp Aurora and the uncertainty of the first day of camp soon gave way to the friendly camaraderie of a purposeful group. The inevitable personal problems that arose among the campers were handled swiftly and adroitly by the staff.

There were four lecture-discussion sessions on various religious topics during the day and numerous discussion seminars. Interspersed with the scholarly program were athletics, recreation of the camper's choice, swimming and both square and round dancing.

I shied away from the evening dancing and recreation sessions to catch up on my reading. The teen-age campers, to whom dancing and an evening of fun seemed at that moment the most important aspect of living, thought there must be some morbid reason why the rabbi didn't join in the dancing. One camper, disturbed by my inactive evenings, asked his counselor if something could be done "to make the rabbi feel more welcome in a Christian environment."

The campers were much relieved when I entered into the fun on the dance floor, and they had ample proof that my reluctance to dance was due to the fact that I had two left feet. I must admit that I did tolerably well in some howling thing called a "Texas Schottische."

With the exception of the Rev. Henry F. Liebeck of Springfield, Mo., the permanent camp supervisor, and his kitchen and water-front personnel, the staff were all volunteers—laymen and ministers who had come to the camp because there was a job to be done for the young people. They came from all parts of Missouri—Greater St. Louis, High Hill, Bonne Terre, Springfield, Kansas City. For some it was the first camp experience. Others were coming back for their third, fourth or fifth season. All had one object in common: they wanted to instill the spirit of Christian life into the hearts of these youngsters.

At first some of the lay counselors felt inadequate but the idealism that brought them to the camp helped them to face the torment of learning camping under pressure. They threw themselves wholeheartedly into an effort to make the week at camp a stirring religious experience for each and every child.

Hours were spent discussing the emotional tone of the individual campers. How could tomorrow be made more meaningful than today's experience?

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Dr. Gershon is rabbi of Temple Emanuel in St. Louis, Mo. Photo by courtesy of Edward L. DuPuy of Monkmeyer Press Photo Service.



*Continued on next page*

They meant it, and their mettle manifested itself in the response of the children. Perhaps the most vivid example of the general attitude of the volunteer staff is to be found in the counselor who came to me—because she did not want to add to the problems of the other counselors—and confided that she was terribly homesick, more homesick than she had ever been. But she felt she had to hold on because that was the only way she could accomplish what she had set out to do for the children.

### Vesper Services

The spiritual zenith of each day was reached at the evening vesper service on the promontory. This bit of God's world of nature, converted into a chapel by a crude wooden cross and lectern, never failed to leave a discernible impression upon all of us at the service. The last hundred yards of the graveled, rock-strewn path leading to the chapel were walked in silence and as one drew closer to the worship point the voices of the camp choir could be heard blending with and rising above the sunset call of thousands of crickets. As the sun sank behind the Ozark hills, the service drew to a close and the campers left in single file singing, "Lord, I want to be a Christian," "Come by here" or "Jacob's ladder." Some of the campers told me these services did much to convince them that man was only a small part of God's mighty universe and was put here to fulfill his part in God's divine plan.

These services kept the religious spirit buoyant but the camp's focus came at the commitment campfire on the night before camp was over. I watched the service as a spectator, since the purpose of the ceremony was for all those who participated to make a religious commitment to Jesus. The campfire was held on the topmost point of the hill. When the bell sounded campers from the farthest cabins began climbing up the hill, with those in the nearer cabins falling into a single line as the group passed. The procession filed up the hill singing and formed a silent circle around the huge bonfire at the top.

Prior to the service each counselor had made medallions for his campers inscribed with the words Camp Aurora, the name of the camper and the number of seasons each had attended. The permanent director spoke of the spirit and purpose of the camp and presented the program director with a medallion. He gave each of the counselors a medallion. Many touching words were exchanged as the counselors then placed medallions around the necks of their campers.

As I stood behind one group I heard the counselor tell each one of the girls that she loved her and hoped that the spirit of the camp had moved her during the week and would continue to do so during the year. There were many tears shed as the youngsters experienced the impact of selfless love extended only because they were God's children striving to dedicate their lives in Christian love.

The program director then made an appeal for Christian commitment and the candle that each person had brought to the hilltop was kindled. It was a most inspiring sight to see the line of young people moving off down the hill into the night with their burning tapers before them. At the knell of the bell the campers silently entered their cabins and after voluntarily writing commitment letters to themselves, to be mailed to them at Christmastime, they went to bed still observing silence.

The following morning I left camp to return to my home. A week that I had begun with some misgivings had brought an experience that impinged deeply upon the routine of my life. I saw religion in action among the young, and that is a glorious and moving experience. I told the campers before I left that I could not see how any of them could remain unaffected by what had been offered to them during their week at camp. I think that their parents should know too.

### Rewarding Week

If you want your children to live a truly Christian life, in deed as well as in name, you can find no more rewarding way for them to spend one week of their lives next summer than to send them to one of the church camps and let them live one week in true Christian piety.

Why was I, a rabbi, so aroused by participating in a Christian camp? What I saw was Christianity applied to life. But I also saw Judaism applied to life. For that which makes for religious life makes for spirituality among all people, be they Christian or Jewish. Lessing's creation, Nathan the Wise, states it most succinctly when he says: "That which makes me a Christian in your eyes, makes you a Jew in mine."

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## Charles P. Taft on Ethics in Politics

Charles P. Taft, chairman of the Fair Campaign Practices Committee and a vice president-at-large of the National Council of Churches, told delegates to a major conference that "the Bible is a textbook for realists as well as theologians."

His subject, "Ethical challenges in practical politics," was one segment of the sixteenth conference on science, philosophy and religion and their relation to the democratic way of life sponsored by the Jewish Theological Seminary in New York City.

Mr. Taft's discussion ranged from the "little evils" of fixing traffic tickets, through political patronage, to "payola" and corruption in government.

At one point he criticized "administrative inertia in dealing with an aggrieved citizen in shabby clothes." "As a councilman (in Cincinnati) I get regular complaints from persons who seem to have a good case but who can get no action," he said. "Because it seems so outrageously unethical, nothing is more annoying to me than to get immediate action on my call—action to which the person was entitled in the first place."

The businessman's answer that he can't apply his own standards in business to politics is nonsense, Mr. Taft asserted. "There is politics in big business or a big church or a big university or school system. There are difficult questions of ethics in all of them and public politics is no different in principle."

Mr. Taft also criticized people who refuse to stand up and say, "This is wrong!" for fear of criticism or even retaliation. "Ethics in politics can well acquire a scriptural foundation, with no cant or hypocrisy," he told the conference.

# BOOKS

## BROTHERS OF THE FAITH

**By Stephen Neill** *(Abingdon Press, $4.00)*

ANYONE who is looking for a brief, highly readable survey of the ecumenical movement need seek no further than this book from the pen of Bishop Stephen Neill. According to his own words, he has been "living ecumenically" for more than thirty-five years. He portrays for us the towering giants who, coming from the churches of the world, have been captured by and faithful to the vision of the world-wide church.

With many of these "brothers of the faith" Neill has shared "the two great aims" of the ecumenical movement—"the unity and the renewal of the church." From his intimate knowledge of their lives, thoughts and prodigious labors he has drawn an altogether fascinating account of twentieth-century ecumenical thought and activity. To read this book is to join a great company. Mott, Soederblom, Brent, Azariah, Germanos, Temple, Paton, Kraemer, Oldham, Bell, Niles, Newbigin—these and many others of like stature fill these pages with the glory of their Christian obedience.

We should be startled a bit to read that in 1910 "there was not in existence one single organization through which regular international Christian consultation and action were possible." But in the five succeeding decades the scene has changed. From Edinburgh's World Missionary Conference to the World Council Assembly in New Delhi (1961) is such a brief span of time. Yet these years, when the world has been torn by wars hot and cold, have been filled with events mightily significant for the life of the church and the world. To think of Stockholm (1925), Lausanne (1927), Jerusalem (1928), Tambaram (1938), Amsterdam (1948), Evanston (1954), Ghana (1958) is to realize the strides that the churches have taken together.

Of particular interest to those of us who are eagerly looking forward to the consummation of the union of the Congregational Christian churches and the Evangelical and Reformed Church is this statement: "It is just possible that we may become so occupied with the theory of union, with all the new problems of ecumenical relationships and the delicate diplomacy by which they are to be maintained, as to forget that *the only way to unity is to unite* (italics mine) and that ultimately ecumenism must lead on to the hard and relentless duty of finding a way to unite organically with those from whom we are now separated" (p. 166).

*Brothers of the Faith* can be read with great profit by all who would be informed concerning the basic issues confronted by the churches as they have sought to live ecumenically. By such living they have labored to overcome the weaknesses caused by their unhappy divisions in order to become more adequate for the task of preaching the gospel of Jesus Christ to every creature.

*Sheldon E. Mackey*
*Secretary,*
*United Church of Christ.*

## GOD'S COLONY IN MAN'S WORLD

**By George Williams Webber** *(Abingdon Press, $2.75)*

IT'S BEEN a long time since I have taken up a serious book and found myself unable to put it down. It happened the other night, however, with this exciting book. It is not just the story of that dynamic experiment the East Harlem Protestant Parish. In fact, the author only uses it as illustrative material. Rather, this is a most readable, timely and profound treatment of the meaning of the gospel, the nature and mission of the church—applicable to the church anywhere.

In part the author sees the task of the modern church as "the search for new forms . . . to find God's ways for our time with which to confront men with Christ." Mr. Webber does not presume to have finished the search, but the reader discovers he has found significant guideposts that point the way. Basically, he makes the point that "men and women in our time are less and less influenced by the spoken word unless it is the beginning of a dialogue or conversation carried on in such a way that a response is demanded."

So the church in its worship and work is a colony in man's world set to proclaim and practice the Lordship of Christ. Mr. Webber makes very clear that he means the whole of life and not just, to use his sharp phrase, "the religious ghetto" where women and children remain while the men go off to work. It must be a gospel relevant to the "real world where men can work and play. Only in being there can the colony hope to serve men at the point where their needs, frustrations, sicknesses and fears emerge."

Soundly based theologically, written in a pungent style, this would make an excellent study book for parish groups.

*James W. Lenhart*
*Minister, Plymouth Congregational Church, Des Moines, Iowa.*

## ASSIGNMENT: OVERSEAS

**By John Rosengrant and others** *(Thomas Y. Crowell Co., $3.50, paper $1.95)*

NEVER before have so many Christians had such an opportunity to make their faith personally effective around the world as do we traveling Americans. But we are almost totally unprepared.

Every church member who takes an overseas job or even a trip to Latin America, Asia, Africa or the Middle East should read this book and carry it with him. In it he will find an absorbing introduction to populations and resource problems and an analysis of American foreign relations.

The brief discussions of Islam, Hinduism, Buddhism and Roman Catholicism are almost too slight to do more than whet the appetite for such a substantial paperback as Huston Smith's *The Religions of Man.* Substantial essays on "Motives for missions" and "The mission countries come of age" introduce the wandering American to the widespread enterprise of which he is perforce a part.

*David M. Stowe*
*Educational secretary,*
*American Board for Foreign Missions.*

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*Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.*

# NEWS

## WITHIN THE UNITE

## OFFICE OF EVANGELISM APPOINTS EDITOR

THE REV. Dr. Willis E. Elliott of Morton, Ill., has been named to the staff of the Office of Evangelism of the United Church of Christ with headquarters in Cleveland, Ohio.

The appointment was made by the Board of Home Missions of the Congregational Christian churches. Dr. Elliott has been assigned to write and edit evangelism materials for the United Church of Christ.

The activities of the Evangelical and Reformed Church and the Congregational Christian churches in the field of evangelism are among the first to be united in the United Church.

Dr. Elliott has been pastor of Community Church in Morton for the past ten years. He has been active in ecumenical evangelism programs of the Peoria area and Illinois Council of Churches. He has served as president of the Midwest Council of Community Churches, trustee and chairman of the study commission of the National Council of Community Churches and has attended sessions of the National Council of Churches and the World Council of Churches as an observer.

Dr. Elliott is a frequent contributor to religious and lay publications, and is the author of study materials for use in churches.

A native of Buffalo, N. Y., Dr. Elliott attended Houghton College and Winona Lake School of Theology. He earned his master's degree in theology at Southern Baptist Theological Seminary, Louisville, Ky., his doctor of theology at Northern Baptist Theological Seminary, Chicago, and his Ph.D. from the University of Chicago. He has taught at Northern Baptist Seminary; Ottawa University, Ottawa, Kan.; Central Baptist Theological Seminary, Kansas City, Kan., and Eastern Baptist Theological Seminary, Philadelphia.

## SOUTH CHICAGO CHURCHES HOLD CHURCH-SCHOOL WORKSHOPS

CONGREGATIONAL Christian and Evangelical and Reformed churches in South Chicago are not waiting for the United Church of Christ to become a completed reality before they begin to work together.

Their first joint venture was a series of five workshops for teachers in the church school held recently with more than 300 local church workers participating. Seventeen E and R churches and sixteen CC churches sent teachers to the sessions held at Faith United Church.

Another five-session workshop has been scheduled for this fall and winter with two sessions devoted to a study of teaching techniques and the other three on curriculum. There will be separate classes for workers in all departments of the church school. The planning committee is expecting an enrollment of more than 400 persons.

"Here is the United Church of Christ in action on a grass-roots level," comments the Rev. Orval John Rossel of Harvey, Ill., in reporting the project. "While others worry over constitutional details, finances and the like, we merrily go our way, confident that we will one day indeed be united. We are making more and bigger plans for the future and again feel the 'touch of His hand' upon our shoulders."

Photo shows Mrs. Phoebe M. Anderson of Chicago conducting a teachers' workshop at Faith United Church. Mrs. Anderson is author of *3's in the Christian Community*, a course for use with nursery children in the church school and the first unit in the new United Church Curriculum.

## INDIANA LAYMAN GIVEN COUNCIL CITATION

THE first citation ever given to a Christian layman by the Indiana Council of Churches was awarded to an outstanding Congregational Christian, Fred L. McReynolds of Brookston, Ind.

Prof. McReynolds, state supervisor of recreation and rural youth work for the Purdue University Agricultural Extension Service, was presented the Christian service award for his leadership of youth. The citation saluted him as "churchman, teacher, inspiring leader of Hoosier youth, interpreter of wholesome recreation, originator of the 'Hour of Worship' at the state fair and practitioner of Christianity in daily living." It was presented to him recently by the outgoing president and the executive secretary of the Indiana Council of Churches at the council's general assembly in Indianapolis.

A member of the former Christian Church, Mr. McReynolds was state moderator of that denomination when it merged with the Congregational churches in 1931. He presently is a deacon in the Prairieville Congregational Christian Church near Kokomo and is in charge of the observance of Rural Life Sunday for the Agricultural Extension Service of Indiana.

This year Mr. McReynolds completed a four-year term as chairman of the State Advisory Committee on Recreation. He has been a member of the group since it was organized in 1944 and in 1950 received from Gov. Henry Schricker a state award for his promotion of recreation in Indiana. He is author of Purdue's "Play and Be Happy" publications, used in the United States and in several foreign countries, and editor of *History of Young Adult Work in the United States*. He is serving his second term as chairman of the young-adult section of the Adult Education Association of the United States.

## PENNSYLVANIA CHILDREN'S HOME CELEBRATES ANNIVERSARY

*Ziegler Studio*

THE HOFFMAN Home for Children, situated on a 192-acre campus not far from Littlestown, Pa., is this year celebrating its golden anniversary.

Originally named the George W. and Agnes Hoffman Orphanage, the home reached its peak population in 1936, when ninety-two boys and girls were residents. After that the number of orphans steadily decreased and in recent years there have been no orphan children in residence. Some 425 children have been cared for during the past fifty years. Today the challenge is to meet the needs of children who have one or both parents living but are unable to remain in their own homes until they and their families receive specialized help. Acting on the recommendations of the Child Welfare League, the board of directors is making numerous adaptations in its program in accord with approved procedures in the field of child care.

Gerald W. Hagmayer, the present executive director, is the first person specifically trained in child welfare to head the institution. A social caseworker has been added to the staff, and others will be added as the foster-home program develops.

Principal speaker at the anniversary service was the Rev. Lee W. Rockwell of Philadelphia, executive secretary of the Evangelical and Reformed Church's Commission on Health and Welfare Services, who spoke on changing concepts of child care. Photo was taken during an address by Dr. Ralph Hartman, retired, of Hatboro, Pa., a son of the Rev. J. Steward Hartman, first administrator of the home.



*Continued on next page* ▸

# HAROLD WILKE TO STUDY REHABILITATION PROBLEMS

*Handy-Boesser*

THE REV. Harold H. Wilke *(left)* of Cleveland, O., confers with Henry H. Kessler, M.D., director of the Kessler Institute of Rehabilitation, West Orange, N. J., in connection with a forthcoming world trip in the cause of rehabilitation. Dr. Wilke's trip is being underwritten by a special grant from an educational foundation, the Lilly Endowment of Indianapolis, and is under the direction of the Kessler Institute.

The Commission on Church and Ministry (E and R), which Dr. Wilke heads, has granted permission for the trip, which includes Hawaii, Japan, the Philippines, Hong Kong, India, the Holy Land, Greece, Germany and France. The commission has asked Dr. Wilke to visit missionaries in those areas, and also to make official chaplaincy visitations for the military. These are part of the commission's responsibility within the denomination.

Near the conclusion of his trip, Dr. Wilke will participate in the First Retreat Conference for chaplains and military personnel of the Congregational Christian churches and the Evangelical and Reformed Church, to be held at the General Walker Hotel in Berchtesgaden, Germany. This meeting is being sponsored by the Joint Committee on Chaplains and Armed Forces of the United Church of Christ. *(See* Herald, *Sept. 22, page 35.)*

Dr. Wilke has long been interested in problems of rehabilitation both for the emotionally disturbed and for the physically handicapped. He served as a hospital chaplain for the Armed Forces during World War II, was a chaplain and a member of the faculty of the Menninger Foundation for some years, and has been called upon by governmental and nongovernmental officials, particularly in this country, for consultation. One of his books, *Strengthened With Might,* deals particularly with the concern of the church in the area of rehabilitation.

# COMMUNITY VACATION SCHOOL BUILDS AFRICAN HOME

THE whole town of North Lima, O., knew about the African home in the woods *(see photo)* that the junior high school students had built in the city park during their Vacation Church School. Their study theme was "The church around the world" and one of their leaders was the Rev. Tom Bangura, a minister from Sierra Leone in West Africa, who was studying at nearby Akron University. Under his direction the young people built an exact replica of the home he and his boys lived in before they came to the United States.

On the final day of the vacation school the boys and girls of all grades gathered in the park with their teachers to visit the African home, and to listen once more to Mr. Bangura's message from boys and girls of faraway Africa.

Two churches of North Lima—Mount Olivet United Church of Christ (E and R) and Calvary Evangelical United Brethren—hit upon an interesting plan for staffing this year's Vacation Church School by adapting some features of a work-camp program to their needs. Instead of asking public-school teachers and busy mothers with household chores to add vacation-school responsibilities to already crowded schedules, they recruited a group of college students from the surrounding area who were preparing for church-related vocations and who were willing to go to North Lima to work in the vacation school for the two-week period.

The young people were housed in the two churches and meals were provided by church members. Teaching responsibilities took up the morning hours. A part of each afternoon was spent in planning the next day's session, leaving the balance of the afternoon and the evening for recreational and cultural activities.

Writes the pastor of Mount Olivet Church, the Rev. Lawrence J. Dunnewold: "In a vacation school of ninety-six children we had a teacher-pupil ratio of one to five, better than ever before in our history, and an enrollment half again as large as ever before. The college students were delighted to experience the friendship and loyalty to the church of the many members who gave time to support the school."

# MEN'S CONVENTION SUPPORTS LAY COUNCIL

DELEGATES to the Second Joint Convention of the Churchmen's Fellowship held in St. Louis in August gave enthusiastic approval to the proposal for a Council for Lay Life and Work as outlined in the proposed Constitution for the United Church of Christ.

This proposed Constitution was adopted by the 1960 General Synod of the United Church of Christ and is now before the E and R synods and Congregational Christian churches for approval.

The Council for Lay Life and Work is to be the instrumentality in the United Church responsible for "increasing, developing and coordinating the activities and participation of laymen and women in the church as a means of witnessing effectively for Christ in all areas of life."

The council, when approved, is to bring together the programs and organizations now sponsored separately by the Laymen's Fellowship and the Women's Fellowship in the Congregational Christian churches and by the Churchmen's Brotherhood and the Women's Guild in the Evangelical and Reformed Church.

Florence A. Partridge, executive secretary of the E and R Women's Guild, and Lillian S. Gregory, executive secretary of the CC Women's Fellowship, who were present during the discussion at the men's convention, indicated that their organizations are also supporting the proposed Council for Lay Life and Work.

Meeting in a separate business session, members of the Churchmen's Brotherhood elected Theodore Schwalm *(see photo)* as their new national president. A member of Hamilton Park E and R Church of Lancaster, Pa., and treasurer of the Board of National Missions (E and R), Mr. Schwalm succeeds Carl J. Bender of St. Louis as head of the E and R men's organization. President of the Laymen's Fellowship is William B. Smith of Madison, Wis.

# CHURCH ART EXHIBIT IS A SUCCESS

THE activities program of the First Congregational Church, Gloversville, N. Y., was in the doldrums. But that was before the church's Service Commission decided to have an art exhibit.

The idea originated with the minister, the Rev. William S. Smithers. He was a newcomer to the area and at first there were those on the commission decidedly lukewarm about such an activity. Just how much interest would such a project engender among the 23,000 inhabitants of the town, they asked, and how many artists were there to draw from? After much discussion the commission voted to give it a try.

There followed weeks of preparation and feverish activity. To the astonishment of everyone, scores of adults in the county were found to be currently engaged in painting, either as a profession or an avocation. The work they submitted was surprisingly good.

One of the Service Commission members suggested that the local school authorities be asked if they would be interested in displaying the work representative of their best pupils. They agreed and this proved to be one of the outstanding features of the show. It was held in three large church-school rooms near the adult exhibit in Fellowship Hall.

The exhibit lasted one week. Only a few visitors appeared the first day and evening, but they became so enthusiastic they returned, bringing friends with them. By the third day capacity crowds were attending. One woman revisited the exhibit several times and on the last day left a check for $50 in the free-will offering bowl. The total contributions from visitors more than covered expenses.

"They are still talking about the event, telling us it was the finest thing to happen in the area in a long time," reports Donald J. Sawyer, a commission member. "The community was most appreciative."

A brochure entitled "Blueprint for an Art Exhibit" giving many helpful hints on conducting an art exhibit may be had for the asking. Send a self-addressed stamped envelope to First Congregational Church, East Fulton Street, Gloversville, New York.

# NEWS of the WORLD

## TWO CC WOMEN ATTEND ECUMENICAL INSTITUTE

Two Congregational Christian women from the United States were members of an international group of seventy laymen and women who spent two weeks this past summer in intensive study at the Ecumenical Institute at Bossey, Switzerland. They were Mrs. James S. Eastham *(right in photo)* of Andover, Mass., and Helen Huntington Smith of Cleveland, Ohio.

Participating in the course sponsored by the World Council of Churches for laymen and women were Protestants, Anglicans, Orthodox and Roman Catholics from Nigeria, the British Commonwealth, Germany, France, India, Indonesia, Denmark, South Africa and the United States *(see photo)*.

Taking as the basis of their study the theme of the 1961 Assembly of the World Council of Churches, "Jesus Christ, the light of the world," the group sought to explore the meaning of the Christian message for members of the different professions represented in the group.

"It is amazing," commented Miss Smith, "how quickly a group of teachers, doctors, housewives, secretaries and psychiatrists can become a 'gathered people,' united in a genuine search for God's word for us today. Tremendous new insights and perspectives enriched and strengthened our study. Despite our diverse backgrounds and experiences, there was a deep sense of fundamental unity as to the mission of the people of God."

Courses and conferences for laymen are held at frequent intervals throughout the year at the Ecumenical Institute, in the hope that the ecumenical movement will not be a concern of church leaders and theologians alone but may penetrate to the local congregations and to the layman in his daily work.

## GERMAN CHRISTIANS RAISE $23 MILLION FOR RELIEF

*RNS*

Protestant and Roman Catholic churches in Germany have raised the equivalent of almost $23,000,000 since the start of their nation-wide drive last year to relieve starvation and distress in underdeveloped areas throughout the world. Of the total, Catholics have contributed $18,400,000 and Protestants more than $4,500,000.

The drive "against hunger and sickness throughout the world," sponsored by the German Catholic hierarchy, was begun during Lent in 1959 and will continue until at least the end of 1961, officials said. The funds are being used to finance various relief projects, including long-range and immediate agricultural, medical and housing programs in Asia, Africa and Latin America.

The Protestant "Bread for the World" campaign was launched last Christmas by the Evangelical Church in Germany (EKID) and the German Evangelical Free Churches. Its proceeds are applied to food shipments and immediate aid measures as well as long-range agricultural, medical and housing programs in Africa, Asia, Southern Europe and South America. Photo was taken at a mass meeting of more than 13,000 people in West Berlin's Germany Hall at which Protestants from both East and West Germany were urged to make a special sacrifice to relieve hunger in other lands.

## CHURCH LEADERS LIST "GUIDELINES" FOR ELECTION

NINETY Protestant, Roman Catholic, Eastern Orthodox and Jewish leaders, in a joint statement issued in New York City on September 12, called for vigorous opposition to all attempts in the 1960 elections "to make religious affiliation the basis of the voter's choice of candidates for public office."

Among those signing the statement were the following members of the United Church of Christ: Dr. Reinhold Niebuhr, retired vice president of Union Theological Seminary, New York; Dr. Liston Pope, dean of Yale University Divinity School; Dean John C. Bennett of Union Theological Seminary; the Rev. Dr. Fred Hoskins, co-president of the United Church of Christ; Mrs. Mildred McAfee Horton, president of the American Board; Dr. Luther A. Weigle, retired dean of Yale Divinity School; William Ernest Hocking, professor emeritus of Harvard University.

"That we may further the fulfillment of our American democracy under God," the statement opened, "we suggest that the following principles be guidelines for action in the 1960 election.

"1. The exclusion of members of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit of our Constitution. . . .

"2. The religious faith of a public officer is relevant to the conduct of his office. . . . Inquiry regarding this relevancy is an exercise of responsible citizenship, if conducted in such a way as not to violate the constitutional prohibition against any religious test for public office.

"3. No citizen in public office dare be false either to his conscience or to his oath of office. Both his conscience and his oath impose responsibilities sacred under the law of God. If he cannot reconcile the responsibilities entailed by his oath with his conscience, then he must resign, lest he fail his nation and his God.

"4. The fact that a major religious group has so far never furnished the nation with a candidate who won election to a particular public office does not obligate the voters to elect a candidate of that faith to that office solely to demonstrate our devotion to democracy. . . .

"5. No religious organization should seek to influence and dominate public officials for its own institutional advantage. . . . The rights and liberties of each and every voluntary association must be respected and protected as long as they do not infringe upon the like rights of others.

"6. Every person of every faith must be accorded full religious liberty, and no person should be coerced into accepting any religious belief or practice. No religious group should be given special preference or advantage by the state, nor allowed to use state agencies for the restriction of other faiths.

*Wide World*

"7. A candidate's faith and his affirmations of it, as they bear upon his responsibilities in public office, should be viewed in their best light rather than their worst, and the response and expectation of the nation should be such as will encourage him to attain the highest spiritual and moral realization that his own faith can inspire.

"8. Just as the choice of candidates for public office should be based upon integrity, leadership and convictions on basic issues, so the public officer after his election is obligated to make his appointments to subordinate positions on a nondiscriminatory basis. . . .

"9. The President's participation in important national and community religious functions can be a fine symbol of the common concern for the spiritual welfare of the nation. But if for reasons of his own he feels that participation in a particular religious ceremony is not in order, it would be contrary to the civic character of the American Presidency for him to feel obligated to accept the invitation.

"Participation in special religious ceremonials is an aspect of the Presidency that is secondary in importance to matters of constitutional responsibility, such as the conduct of foreign affairs, the governing of the nation and the execution of the laws, and it must be weighed in proportion to these functions in any estimate of a candidate's suitability for that office.

"10. Every public official who is a member of a religious group should, of course, take into consideration the spiritual and moral principles of his faith in confronting the decisions he must make. But in our pluralistic society he will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day. He alone, under the judgment of God, can fully appraise the force and applicability of all such values and advice for his situation, and he should seek to apply all in such a way as to enhance and undergird the best interests of the nation."

# LETTERS

New York, N. Y.

TO THE CO-EDITORS:

May I tell you how delighted I was to read Karl Baehr's excellent article on the status of religion in Israel in the September 8 issue of the *Herald*.

On the basis of my own travels and study in the Holy Land I found his article accurate and insightful. Of more significance to me is the good will that you create by the publication of such an account. We need so much more understanding about each other's faith, traditions and commitments. *United Church Herald,* by publishing such articles from time to time, leads the way in promoting brotherhood.

*Rabbi Arthur Gilbert*
*National director, Department of Interreligious Cooperation, B'nai B'rith.*

★

Grinnell, Iowa

TO THE CO-EDITORS:

The First Congregational Church at Clinton, Iowa, has voted unanimous approval of the proposed Constitution of the United Church of Christ, thereby becoming a member of the United Church of Christ.

The action was taken at a special business session of the congregation following a service of thanksgiving for the United Church of Christ on Sunday, July 17. The vote was 120-0.

Following the vote, the congregation stood to sing the Doxology and to read together the Statement of Faith adopted by the second General Synod at Oberlin.

*Judson E. Fiebiger*
*Superintendent, Congregational Christian Conference of Iowa.*

*Other churches voting in favor of the union are: Chinese, San Francisco, Calif.; Plymouth, Fort Collins, Colo.; Pilgrim CC, Houston, Tex.; First CC, Raleigh, N. C.; Ewa Community, Oahu, Hawaii; Federated, El Paso, Ill.; Hannah's Creek, Kitchel, Ind.; Haubstadt CC, Haubstadt, Ind.; Plymouth, Goshen, Ind.; First, Douglas, Wyo.; First, Clinton, Iowa; Newburg, Grinnell, Iowa; Wittemberg CC, Newton, Iowa; First, Great Bend, Kan.; Osborne CC, Osborne, Kan.; Sweden Community, Sweden, Maine; Union, Isle au Haut, Maine; Byfield Parish, Rowley, Mass.; First, Royalston, Mass.; Second, Royalston, Mass.; First, Stockbridge, Mass.; Lincoln Memorial, Washington, D. C.; First, Fairmont, Minn.; Granada CC, Granada, Minn.; First, Arcadia, Neb.; First, Alstead Center, N. H.; West Newark, Berkshire, N. Y.; Paris CC, Paris, N. Y.; United, Buckland, Ohio; United, Chillicothe, Ohio; Defiance College Church, Defiance, Ohio; Community, Hubbard, Ore.; Rubias—Naranjo, Puerto Rico; Yauco II, Puerto Rico; Santa Isabel, Puerto Rico; Yauco I, Puerto Rico; United, LaGrange, Ga.; Woods Chapel, New Market, Va.; First, Rochester, Wis.*

*Churches voting not to join the union are: Long Ridge CC, Stamford, Conn.; Pilgrim Rest, Havelock, N. C.; Cobden CC, Cobden, Ill.; Union CC, Albion, Ill.; Bethsaida, Stewartsville, Ind.; Ferguson CC, Ferguson, Iowa; Second, Searsport, Maine; Community, Saranac, Mich.; Sturgis, Port Huron, Mich.; First, New Castle, Pa.; Antioch, Bristol, Ga.; Mount Gilead, Louisburg, N. C.*

★

Mystic, Conn.

TO THE CO-EDITORS:

I was shocked to read in the *New York Times* that, after spending eight years and one million dollars revising the church-school curriculum for the United Church of Christ, Jesus is pictured in modern dress resembling a beatnik. . . .

What is wrong with teaching children the ancient ways of living and dressing? I feel ashamed that the denomination of which I am a member had any part in this "modernization."

*Helen H. (Mrs. Joseph) McDonald*

*Thank you for the opportunity to point out some of the misinterpretations and inaccuracies of the newspaper article referred to by Mrs. McDonald. The article appeared in more than 1,300 newspapers across the country.*

*It said in part: "Jesus and his disciples were portrayed in highly unconventional portraits today as modern figures clad in casual shirts and clam-digger type slacks."*

*The picture-storybook so described was produced to help 3-year-old children have a beginning experience of Jesus as a real person and friend. The writer and artist were confronted with the task of making the long ago and faraway relate to the here-and-now world of the nursery child. Flowing robes and shoulder-length curly hair are associated only with women in the 3-year-old's experience. The traditional art forms of the Italian Renaissance, therefore, presented unnecessary hurdles for the child.*

*The answer our artist found was to use some traditional costuming but to show Jesus in a historically accurate costume of a knee-length undergarment and a short loose tunic. In the one portion of a picture reproduced in the newspapers, the shading on the skirt of Jesus' undergarment is such that it could suggest pant legs. In other pictures throughout the book the undergarment is obviously just that.*

*In some of the newspaper accounts Jesus' hair and beard were described as similar to "beatnik style." Each adult looking at the picture will describe his reaction differently. (Three-year-olds will not make any comparisons—they will react to the total impact of the picture and story.) It is my own feeling that this picture of Jesus is true to the biblical picture of the man who earned his living as a carpenter, who went fishing with his disciples, who tramped up and down the dusty, dirty roads of Palestine preaching, teaching, healing.*

*The picture-storybook does combine modern and ancient dress in the costumes of the children. This is to help the 3-year-old identify with the children who came to see Jesus. Each child with whom this book has been used has responded to both the story and the pictures. His interest is built through pages that identify the baby born at Christmas with the man Jesus. Jesus, he discovers, knows about things that are important to 3-year-olds:*

*"He knew about making things of wood. He knew about catching fish with nets. He knew about helping people who were sick or sad. He had many friends."*

*Returning to the article, we read: "It is all part of a program by the United Church of Christ to make Sunday school more interesting to children, to make Bible pictures come alive." This is true, but it is the by-product rather than the central purpose of the United Church Curriculum. The purpose of Christian education underlying this curriculum is: "To surround individuals with the reality of the Christian fellowship, past and present, so that they will respond in a free and responsible relationship to God and will become participants in the Christian fellowship."*

*"This emphasis of the nursery course* 3's in the Christian Community *and all the other courses is upon relationships of love, understanding, forgiveness, reconciliation. Along with this we seek to share with each person our Christian heritage as that heritage can be made meaningful at each stage of the person's development. Church school, then, does become more interesting and the Bible message more meaningful, because the pupil experiences love and understanding and is encouraged to discover those portions of the heritage that are understandable to him. Doors are opened for him to make his own response to God.*

*This is the heart and purpose of the United Church Curriculum that has involved the efforts of hundreds of individuals and churches over the past eight years and will continue to involve them for five more years before the final units appear.*

*"Church Texts Modernize Jesus"? No, that is not true. Jesus is always "modern" for he has never been out of date. He is as radical in the twentieth century as in the first. The United Church Curriculum strives to be true to the historical picture of the man of Nazareth. It also strives to confront children, young people and adults today—both verbally and visually—with the love of God made known in Jesus.*

*Carolyn Goddard*
*Secretary,*
*CC Christian Education Division.*

## An Anniversary

With this issue, *United Church Herald* begins its third year of publication. The co-editors take this opportunity to thank all generous friends and co-workers who assist in the publication of the journal. We are particularly indebted to contributors, correspondents and representatives who make possible a magazine representative of the best in the dual lineage of the United Church.

# LOVE

*(Continued from page 5)*

something to do with what goes on inside ourselves. This is why so often, without realizing what we do, we try to bend others to our wills or constrain them within the limits by which we also are constrained. A parent believes the child should get good grades in school. Is this really for the benefit of the child or for the parent's satisfaction? Perhaps for both but probably as much, at least, for the latter.

The struggle against such tendencies must go on in all of us throughout most of our lives in order that our love may be saved, in part at any rate, from being a strait jacket to those we love.

It is not enough to say: "All right, I will do what the other person wants." This kind of masochistic self-denial offers no solution. The giving up of one's individual integrity under the sentimental illusion that all we wish is what the other person wishes gets us nowhere.

We must be individuals in our own right, let me repeat, but must do so on an interpersonal basis. We must assume responsibility not only for what we ourselves may feel and believe but also for the way we deal with the feelings and convictions of others. For that is love, rightly understood and sensitively manifested, through the sharing of which we are able to gain some breath of humility, some imaginative capacity, some grace, some experience of what is meant by affirming the other person beyond ourselves.

Love so comprehended is never easy. When identified with rosily romantic security, love soon ceases to be love, becoming progressively a kind of shared emptiness that ends up ultimately in something infinitely worse. Love's purpose is not to bring security, though security may come as a by-product. But love brings joy transcending conflict and anxiety, adding meaning and value to every relationship in which it is creatively active. For this reason, as the Apostle Paul tells us: "Love never fails."

# *The Family Learns About Jesus*

HELEN & ROBERT M. LOGAN

DANIEL DAY WILLIAMS has written a new book entitled *The Family Learns About Jesus* for the Family Resource Book Series. A 6-year-old child once asked the author to tell him about Jesus. This question startled Prof. Williams to such a degree that it caused him to stop and consider. Feeling that other adults might be confronted with a similar experience, he has expressed his thoughts on this vital subject in his new book.

### Daily Use

As parents of four children ranging from 17 to 4, we have yet to be confronted with this particular question. We like to think that it will not arise because from the time they were very young our children have heard directly the story of Jesus and what his life has meant to people of all ages, races and creeds. Through the daily use of prayer, songs and stories about God the Father, Jesus the Son and their love for each other and for all of us, Jesus has become a reality to our children.

In our home we use simple everyday problems that arise to illustrate the teachings of Jesus and the many valuable lessons to be learned from the Old Testament stories. Children usually react readily and willingly to this method of teaching because it is so personal. When they can see themselves as a part of the "story" or "saying," they understand the lesson being taught and remember it well.

This method of Christian living has served us well during our eighteen years of military service. We have been stationed in the Far East, in Europe and in seven different states, and have come in contact with all types of people, religions, living conditions and moral attitudes.

With our two older children we have worshiped and attended church school in army chapels around the world. The church-school teachers were from many different Protestant denominations and our pastors were army chaplains from all walks of life. In addition to learning about the people among whom we were living—their religions and customs—we have had the rich experience of worshiping God in many churches and chapels. Being exposed to various religious groups and activities has broadened the outlook on life of our whole family. These various experiences have also helped us in teaching our children about Jesus.

Prof. Williams' book *The Family Learns About Jesus* can be used in every home as a valuable guide in teaching and understanding the life of Jesus. It is especially recommended for the family that has always wanted to conduct family worship programs in the home but just can't seem to get started. The suggested programs in the book are most helpful. Some of us are afraid to conduct religious studies for our children because we are not sure what we ourselves believe. The author provides many answers to the important questions and gives thought-provoking leads for further study by the adult members of the family so that they may be better prepared for their role as leaders.

### All Ages

For those who have recently joined the church family and for those who desire to grow in Christian fellowship and to obtain a deeper understanding of what Jesus Christ really can mean to them, a study of this book is strongly recommended. Although it was written primarily for parents with young children, it is truly a book for all ages, for we are all "young" in our learning and understanding of the story of Jesus. This book can assist and guide all of us in our search for wider knowledge of him who gave his all so that we might have a better life.

In this connection we believe that those who teach children of all ages in our church school will find Dr. Williams' book a valuable resource and a help in gaining a fresh approach to the teaching of songs and stories.

A house is not a home until it is filled with love and understanding. No greater example of love in its truest sense can be found than the life of Jesus and purpose of his mission. *The Family Learns About Jesus* will help everyone who reads it understand this great and wonderful person more fully. It will enrich the lives of every member of the family and those with whom the family has daily contacts.

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Mr. and Mrs. Logan are members of the Church of the Master (E and R) in Dallas, Tex. Lieut. Col. Logan has served nineteen years in the U. S. Army. Mrs. Logan is chairman of the Christian education committee and Col. Logan is chairman of the program and budgets committee of their church. Both have been teachers in the church school.

*The Family Learns About Jesus* is a Family Resource Book for the October-December 1960 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series of the Evangelical and Reformed Church.

Copies of *The Family Learns About Jesus* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass., or 19 S. LaSalle St., Chicago 3, Ill., or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

# Land of Faith and Freedom

(Continued from page 13)

ceeded so rapidly that Ivy League schools, practically all founded under the impetus of a religious concern on the part of Protestant Christians, have now generally severed their affiliations with Christian churches. While it may be well to glory in the formative role that Protestant Christianity has played in America's intellectual life, it is nevertheless difficult to understand how we can take comfort in the cessation of official relations between some of our nation's finest colleges and the churches that gave them birth.

On yet another front, more and more urban churches are moving into a life-and-death struggle by adhering to inflexible patterns of the past in the face of a shifting color line. It should be noted that resolution of this problem does not wait upon good advice. Some congregations have cut through this problem and forged ahead with an expanded mission on all fronts and to all peoples. The principles they used are well known to denominational mission boards and available to every congregation requesting help. But do we have the courage and the will to act upon the lessons that history has to teach us? It is precisely here that our heritage needs to be brought into creative contact with the problems on today's horizons.

These and related problems force upon any serious inquirer the conviction that Protestant Christianity stands today upon embattled ground in America, and nowhere can this be more plainly seen than in New England, the cradle of its New World origin. Here in the land that gave birth to the U.S. Constitution and its First Amendment stating that there shall be no establishment of religion or any prohibition of the free exercise thereof, Protestant Christians who recognize intelligent family planning as a religious duty in keeping with the will of God find themselves prevented by Massachusetts law from obtaining planned parenthood information from their own Protestant physicians, and find themselves liable to a fine in Connecticut if in such matters they so much as carry out the dictates of their consciences.

Here in the region where citizenship and Protestant church membership were once coterminous, the fact of being a Protestant Christian is today enough to prevent a person from being elected mayor of his community. Religious bigotry *is* a growing challenge to the unity of this land. But it will not be laid in the dust merely by perpetuating the myth of the double standard that sees an action as bigoted when initiated by Protestants but only good politics when carried out by Roman Catholics.

As Protestant Christians retreat from the cities to the suburbs, avoid politics, and leave to others the molding of a national cultural ethos through such mass communications media as television, radio, motion pictures, metropolitan newspapers and slick magazines, some churchmen moan: "The future isn't what it used to be." In the face of racial and cultural changes, Protestant Christianity finds itself in the position of that participant in the French Revolution who rushed out of the house saying, "There goes the mob. I must follow it for I am the leader."

The lightning-like changes that are filling America with millions of new peoples and redistributing them periodically in unpredictable ways are taking place in a day when Protestant Christianity is rushing frantically to keep up with where the people are going. But this very goal may prove self-defeating if our mission to America does not develop more imaginative means of getting God out of our church buildings and into his world where he can make a difference in the daily lives of men and women.

Happily, some such strategies are now visible on the horizon of the United Church of Christ. In New York City, East Harlem Protestant Parish is breaking through "the Sunday barrier" by carrying our Protestant Christian faith daily into the tenements of its parish. Through a strengthened group-ministry approach, *agapé* meals patterned after the early celebrations of the Lord's Supper are being held in the homes of parishioners in the company of family members and invited neighbors.

In New Hampshire, under the Life Ministry Plan of the New Hampshire Congregational Christian Conference, several ordained ministers have been commissioned to serve as home missionaries in congregations facing special problems that threaten the continued existence of the congregation. These committed servants perform an outstanding mission in breathing new life into dying or troubled churches.

Bangor Theological Seminary in Bangor, Me., is breaking through the age barrier by carrying out a promising plan to enroll and help support older men without college degrees who feel called to enter the Christian ministry.

The first unit of the United Church Curriculum made front-page news in the papers of the nation on August 17. The daring unconventionality of the art work symbolizes the readiness of the curriculum planners to depart from a dead formalism of the past for the sake of finding new ways of making the gospel relevant to the needs of all age groups. This venture of faith in the realm of communication represents a major advance in the church's teaching mission in America. There is every reason to expect that others will be led to follow where the United Church of Christ is today charting new paths in Christian education.

In face of a continuing problem of denominational divisiveness, the new Interchurch Center in New York City speaks a powerful word of witness to visitors and passers-by concerning unity in Protestant Christianity today.

In Providence, R. I., Beneficent Congregational Church is cracking the race barrier by drawing into its life a growing number of Chinese Americans. A similar outreach is being carried on by Philadelphia's Calvary Church (Evangelical and Reformed) as it extends its ministry to a growing number of Negroes in its community.

Another major breakthrough in terms of community service is occurring in New York City at the present moment in the West Side United Parish that links Martha Memorial Church (Evangelical and Reformed) with Broadway Congregational Church. At Martha Memorial, the Rev. James K. Hakes and the Rev. Jose Alberto Torres, a Spanish-speaking minister called from Puerto Rico at the beginning of 1959, are serving selflessly to carry the mission and the ministry of the church throughout their section of "Hell's Kitchen."

Since January 1958, Broadway Congregational Church has been contributing unselfishly to the unified budget that welds together these two churches in the strengthened West Side United Parish. Once a dying church in the midst of a changing neighborhood, Martha Memorial Church has now come alive and is leading in an expanded program of community services. During the past summer the membership there has already increased to eighty-six, including thirty-five Puerto Ricans, twenty Negroes and thirty-one Caucasians. Such a tale of grace holds within it principles that many Protestant Christian churches in urban situations could profitably imitate.

Major unresolved problems of the Christian mission to America require new strategies in the area of vocational evangelism, new breakthroughs in recruiting and training large numbers of lay leaders, new ways of bringing our Protestant Christian faith into creative contact with our culture, the translation of the insights of our faith into an idiom readily understood by Americans, and a rebirth of adventuresome experimentation on the part of every local congregation as it reaches out in mission and seeks to meet the particular and varying needs of its own community.

With these and other unresolved problems swirling around in her head, one member of the 1960 National Missions Tour summed up her experience of our mission to America in these words: "We have seen the enormity of our task; now it is time for us to wake up and work."

# Body and Soul

*(Continued from page 15)*

concerns. The first view is world-denying; the second is world-affirming. The first view allows for no meaningful relationship between the divine and the earthly realms. It goes even further and depreciates the value of the earthly realm when it declares that only that which possesses the qualities of the divine is real and worthwhile.

The biblical view allows for meaningful relationship between the two realms. Furthermore, in this view the whole material order is both real and good. It has an eternal place in God's plan.

Think for a moment of the long story that makes up the history of mankind. And do not forget that we are now on the stage living out our roles in that drama. According to one view, it is a contemptible story without meaning and purpose. Life in this world is something like serving out a prison sentence.

According to the other view, history has its place in God's plan. With this conviction the Hebrews took history seriously. History is the very arena in which God takes an active role. They cannot tell you about the story of their life without telling you about their God; they cannot tell you about their God without rehearsing the story of their life. The heart of the Christian story also affirms God's active role in history. ("God was in Christ reconciling the world to himself." *II Corinthians* 5:19a.)

The Greek view raises serious questions against such a faith. This happened early in the history of the Christian church. Converts who had been under the influence of a dualistic thought pattern could affirm the divinity of Christ without reservation. But they had sincere difficulties affirming the humanity of Jesus. The *Gospel According to John* is concerned about this half-truth when the author writes: "And the Word became flesh and dwelt among us, full of grace and truth." The Apostles' Creed also seeks to correct a dualistic emphasis through the inclusion of such words as born, suffered and died.

The dualistic position discourages the concerns of the sciences. The biblical view of creation supports man's desire to know more about the universe in which he lives. It is imperative to the responsible use of creation. And that introduces the idea of stewardship, which stands or falls depending upon one's view of creation.

Some areas of science have led us to a renewed appreciation of the biblical view of man. "Let the experiment be tried on this vile body." In spite of the fact that this statement is very inconsiderate of the person, it is rather typical of the understanding of man that prevails in our own day. For stomach-aches we call the doctor; for soul or spiritual aches we call the pastor. But recently, psychosomatic medicine has brought to our attention the fact that man is an organic whole.

The depreciating view of the body may encourage either of two extremes in the use or the misuse of it. The ascetical extreme leads to a denial of the physical basis of life. The opposite extreme encourages the abuse of the body. In this dualistic view of man it is common to look upon sex as involving only the body. Hence, sex is regarded by some people as giving undue attention to the body and impious reflections are cast upon marriage. Or since sex in no way involves the soul, one may indulge promiscuously. The biblical view encourages neither escape nor license. The whole man is involved in responsible living; therefore, dualistic language must be used carefully within the Christian framework of thought.

These two views lead also to different understandings of sin, repentance and salvation. One view identifies sin with the physical basis of life. But in the biblical view sin involves the total person. (For example, consider the "sins of the flesh" in Paul's thought. *Galatians* 5:19-21.) Sin is not so much a value-judgment on a specific act or acts as an unhealthy relationship between God and man. Thus, in Christian repentance man does not so much repent for a specific act or acts but for being the kind of person guilty of setting himself against God. Salvation meets man's need for health in his whole being—body and soul, if one must use that language. Surely the life and death of Jesus indicate more than a concern for only one part of man. Jesus ministered and died for more than "souls"; "persons" is more what we mean.

*(Continued on next page)*


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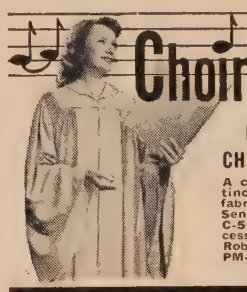

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*(Continued from previous page)*

Last of all we consider briefly what happens when a man dies. On this important question each view has its distinct vocabulary. The dualistic view speaks of the "immortality of the soul." Upon death one portion of man lives on. It is now released from the body, which dies and turns to dust. The destiny determined from the beginning for both body and soul is now realized. One portion is evil and mortal; the other is pure and immortal. Two points are made. The prison term is over and all that lives on is the divine portion of man.

The important question posed by this view of death may be put this way: Where am I? My identity has been lost! The New Testament (and the Apostles' Creed) prefers to speak of "the resurrection of the body." The most helpful biblical presentation of what is meant by this is found in *I Corinthians* 15. As a seed (body) dies when it is planted in the soil and a plant (body) takes its place, so in death one body dies and is replaced with a spiritual body. This is not an easy idea to convey, but what Paul wants to say is all important. The resurrected body stands in contrast to the body of this life as the body of the planted seed stands in contrast to the plant that comes forth from the dying seed.

Three important points are made. Life after death is not an automatic process because some part of man possesses the quality of immortality. Life beyond death is a gift of God just as life before death was a gift. As there is some continuity between the seed and the plant so there is some continuity between the person of this life and the person in the hereafter. Personal identity is preserved and no devaluation of the life we now know is suggested. And because personal identity has been preserved, life after death is most meaningfully described as continuing fellowship with God.

In spite of the fact that these two views of man are so different, it is not uncommon to find the influence of the dualistic view expressed in Christian circles today. "There is a spark of the divine in each man." Hearing Christians comment on that popular conversational theme the weather, an outsider would never gather that in their creed they affirm the goodness of creation. Our indifference to social issues would suggest that history need not be taken seriously. (The rise of communism reminds many Christians of the church's indifference to men's needs.) After all life is only a weary pilgrimage. Hopefully, one day the soul will find its escape to the "beautiful isle of somewhere."

These contrasting views of man remind us that what a man believes makes a difference in how he meets life. And many are amazed at the refreshing vigor and relevance with which biblical religion addresses our time.

# OBITUARIES

THE REV. WALTER CHRISTIAN BECK, retired E and R minister of Lincolnton, N. C., died on August 26 at the age of 75. A graduate of Albright College and the Evangelical Seminary, Reading, Pa., he was ordained in 1912 by the Evangelical Church. In 1917 he transferred his membership to the Reformed Church in the United States and served churches in Pennsylvania and North Carolina until his retirement in 1952. There are no immediate survivors.

THE REV. HARPER R. BURNS, 69, died August 7 at the Veterans Hospital, American Lake, Wash. He had been ill since 1942.

Born in Freeport, Ill., he studied at the Moody Bible Institute in Chicago and was ordained a Congregational minister in North Dakota, serving churches in that state and in Montana, Oregon and Washington.

Mr. Burns is survived by his widow, a son, three daughters and a sister.

LAURA BROWN CROSS, a Congregational Christian missionary in North China for twenty-five years, died September 2 at the age of 66.

Born in Minnesota, Miss Cross attended Carleton College, Northfield, Minn., and received a master's degree from Columbia University in New York City.

Appointed a career missionary by the American Board for Foreign Missions in 1920, she taught English and served as dean of women at the Bridgman Academy for Girls in Peking, China, for twenty years. Forced to return to the United States during World War II, she was executive director of the Y.W.C.A. in Highland Park, Ill., for four years. In 1946 she went back to China and taught at Bridgman Academy for another five years. Returning to the United States in 1951 she was named assistant executive director of the Minneapolis Y.W.C.A., retiring from that post in 1959.

Surviving are two sisters and two brothers, one of whom, the Rev. Dr. Rowland M. Cross of Claremont, Calif., is also a former American Board missionary in North China.

MRS. EVA HILLS EASTMAN of Scarsdale, N. Y., widow of Lucius R. Eastman, president and chairman of the Hills Brothers Company, a New York food concern, died September 4 at the age of 86.

Mrs. Eastman was a graduate of Smith and Radcliffe colleges, and had been for many years a devoted member of the Congregational church in Scarsdale. She had been a member of the executive and admin-

istrative committees of the CC American Missionary Association from 1923 to 1935.

She was intensely interested in Negro education and made substantial gifts to LeMoyne College, Memphis, Tenn., and Tougaloo Southern Christian College, Tougaloo, Miss. At the time of her death she was serving as a member of the board of trustees of each of these colleges.

Mrs. Eastman is survived by a son, a daughter and a sister.

MRS. ELIZABETH EYLER, Bedford, Pa., widow of Dr. J. Albert Eyler, died on August 11 at the age of 78. At the time of his death in 1939, Dr. Eyler had been pastor of St. John's Church in Bedford for thirty-two years. Mrs. Eyler is survived by two sons and a daughter.

MRS. ELIZABETH FAIRBANK HASTINGS, 88, of Hancock, N. H., whose ancestors were missionaries in India for more than 100 years, died on August 19. She was the wife of the Rev. William W. Hastings, a retired CC minister.

Born in Ahmednagar, India, Mrs. Hastings was educated in the United States. She graduated from Mount Holyoke College in 1895 and taught school before her marriage. Residents of Hancock for forty years, Mr. and Mrs. Hastings spent recent winters and the past two years in Zephyrhills, Fla.

Survivors include her husband, four daughters and three sons, one of whom is the Rev. William F. Hastings of Hudson, Mich. A brother, Dr. Edward Fairbank of Auburn, Mass., is a former American Board missionary to India.

MRS. HELEN BERRY HOLTON, wife of the Rev. Horace F. Holton, died July 18 in Wellesley, Mass. She was 78.

Born in Yokohama, Japan, she was the daughter of Dr. and Mrs. John C. Berry, missionaries of the American Board for Foreign Missions. She was graduated from Wheaton Seminary, later Wheaton College, and from Wheelock Kindergarten Training School. She taught in Worcester, Mass., until her marriage is 1913. At that time Dr. Holton was the minister of the First Congregational Church in St. Louis. Later the Holtons served the Porter Congregational Church of Brockton, Mass., for twenty-five years. When he became secretary of the Congregational Board of Pastoral Supply, they moved to Wellesley.

In addition to her husband, Mrs. Holton is survived by a son and a grandson.

THE REV. WILLIAM Q. MC KNIGHT, 68, a missionary in Japan for thirty-eight years, died August 31 while driving near his home in Veedersburg, Ind.

Mr. and Mrs. McKnight first went to Japan in 1920 as representatives of the Christian Church. Following the union of the Christian Church and the Congregational churches in 1931, they continued their educational and evangelistic work among the Japanese farmers under the auspices of the American Board for Foreign Missions until their retirement in 1958.

In 1937, with the aid of a Christian member of the Japanese parliament, the McKnights founded an experimental farm and Christian center at Nakatsuyama. There they demonstrated modern farming methods and introduced Christianity to local farmers. *(Continued on next page)*

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# A Message
## To All Congregational People

Now that the proposed Constitution of the United Church of Christ has been sent to your church, you may want to have an opportunity to study the pros and cons before you are asked to vote.

Every Congregational Church can record its vote at any time up to midnight of June 1, 1961. But it is wise to take the time now for thoughtful study and discussion.

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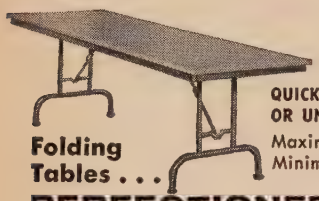

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During World War II Mr. McKnight and his wife were in the United States, serving for a time the Japanese Church in Fresno, Calif., and later the Union Congregational Church at Phoenix, Ariz., where they worked with the Japanese relocation centers at Rivers and Poston, Ariz.

They returned to Japan in 1947 and for the next ten years Mr. McKnight was professor of sociology and rural evangelism at the theological seminaries of Doshisha (Kyoto) and Kansei Gakuin (Nishinomiya) universities. After their 1957-58 furlough, the McKnights did not return to Japan for health reasons.

Born in Hillsboro, Ind., Mr. McKnight was educated at Wabash College, Princeton Theological Seminary, Boston University, Cornell University and Chicago Theological Seminary.

In addition to his widow, Mr. McKnight is survived by a son, a daughter and a brother.

RUTH GILLIAM MADREN, wife of the Rev. Silas E. Madren, died August 26 in Elkton, Va. Mr. Madren is minister of three CC churches of the Virginia Valley Central Conference—Mount Olivet and Bethel in Elkton and Mount Olivet in Dyke.

In addition to her husband, Mrs. Madren is survived by five sons, one daughter, three sisters, two brothers and seven grandchildren.

DR. LOUIS TAYLOR MERRILL, a Congregational minister *(limited ordination)*, chairman of the Beloit College history department and a prominent newspaperman, died in Beloit, Wis., on September 3. He was 64 years old.

Dr. Merrill began his newspaper career with the *Beloit Free Press* and later worked as reporter, city editor, telegraph editor and editorial writer for the *Beloit Daily News*.

He was a reporter, rewrite man and columnist for the *Milwaukee Journal*, editorial assistant to David Lawrence, syndicated columnist, and a member of the editorial board of the magazine *U. S. News and World Report* from 1935 to 1938. For the last eight years he had written editorial page material for the *Chicago Tribune*.

Dr. Merrill attended Beloit College, left to serve in World War I and returned to receive his bachelor's degree at the University of Wisconsin in 1920. He was awarded a master's degree at Wisconsin the following year and a Ph.D. from the University of Chicago in 1934.

# Church and Ministerial RECORD

## E and R Address Changes

BARZ, RAYMOND, Peterson, Iowa, to 108 E. Barker St., Rice Lake, Wis., pastor of Zwingli.

BROWN, DALE D., 201 E. Sixth St., Atlantic, Iowa, pastor of Peace, (new).

CHESNEY, ROY F., Young America, Minn., to 112 S. Fifth St., LeSueur, Minn., (leave of absence).

DUHAN, HENRY (Ch), Maxwell, Ala., to 3130th Air Base Group, APO 10, New York, N. Y.

EHRHART, ELDEN E., Dushore, to McClure, Pa., pastor of the McClure Charge.

FOSTER, JOSEPH, Fifth and Jackson Sts., St. Charles, Mo., assistant pastor of St. John's, (new).

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FRASER, RICHARD J., Cullman, Ala., to 609 Sycamore St., Niles, Mich., pastor of St. John's.

FRESENBORG, BERNARD M., Carmi, Ill., to 7906 Greenwood Ave., Tampa 4, Fla., (retired).

GOETZ JR., HERBERT M. (Ch), Second Marine Division, Camp Lejeune, N. C., (new).

HAMM, MELVIN T., Rockwell, to 2B Bolin Heights, Chapel Hill, N. C., postgraduate study, University of North Carolina.

JENSEN, EUGENE T., Little Rock, Ark., to 1004 Philip St., New Orleans 13, La., pastor of Jackson Avenue.

KOHRING JR., CLARENCE W., 2436 N. LaSalle Gardens, Detroit 6, Mich., (change of residence).

LAMMERS, PAUL W., Edwardsport, to R.R. 1, Lamar, Ind., pastor of St. John's.

LANDGREBE, LOUIS P. (CC), San Jose, to 310 Arballo Drive, San Francisco 27, Calif., associate pastor, First.

MEHRLING, WALTER D., Adamstown, Md., to James Creek, Pa., pastor of the Woodcock Valley Charge.

NEUHAUS, ARNO H., Goehner, Neb., to Zwingle, Iowa, pastor of Harmony.

NOSS, DAVIS S., Tiffin, Ohio, to 548 Riverside Drive, New York 27, N. Y., postgraduate study, Columbia University.

PHILLIPI, MILO J., Syracuse, Neb., to 3712 Biscayne St., Quincy, Ill., pastor of Trinity.

PORTER, ARLIE E., 16250 Sussex Ave., Detroit 35, Mich., (change of residence).

SCHLUETER, PAUL J., St. Marys, Ohio, to 108 Cardinal Drive, Belleville, Ill., pastor of St. Paul's.

WEHRLI, EUGENE S., Elmhurst, Ill., to 114 Park Road, Webster Groves 19, Mo., professor of New Testament, Eden Theological Seminary.

YEARICK, HOMER F., West Lawn, to 1003 Church St., Saxton, Pa., pastor of the Saxton Charge.

Code: Ch—Chaplains in the armed forces; CC—E and R ministers serving CC churches.

## CC Calls

BROCK, ARDEN, to director of religious education, Plymouth, Whittier, Calif.

CARMEN, DAVID R., Piermont, to Merrimack, New Hampshire.

HARLOW, CHARLES E., Hubbard, Ore., to minister of Christian education, Claremont, Calif.

HUCKSOLL, LAURENCE L., Methodist, to Federated, Bristol, N. H.

JACKSON, RICHARD L., Snowhill United, Springfield, to St. Paul's, Cincinnati, Ohio.

LANTZ, CHESLEY S., Union, Springfield, Mass., to United Parish, Westmoreland, New Hampshire.

LOOMIS, CLARENCE B., to associate, Mission Hills, San Diego, Calif.

MC CLAIN, B. JERRY, Eagle Rock United, Los Angeles, to First, San Diego, Calif.

MERRILL, JANE, to director of religious education, Church of the Chimes, Van Nuys, California.

NELSON, JAMES B., to Vermillion, S. D.

NORMAN, WILLIAM S., Baptist, to Federated, Winchester, N. H.

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PARKER, JAMES L., Seventh Avenue, Denver, to Union, Montrose, Colo.

RAY, JAMES W., Baptist, to interim, United, Raleigh, N. C.

REUTTER, DELBERT C., to interim, Faulkton, South Dakota.

SPRENGER, FRED, to Ipswich, S. D.

## CC Resignations

ANDERSON, STANLEY E., assistant, Union, Hinsdale, Ill.

BECKER, RUSSELL J., associate, Community, Glenview, Ill., to Yale University Divinity School.

FITE, JOHN R., Disciples, Federated, Toppenish, Wash.

FUNG, WILLIAM Y., Chinese, Los Angeles, Calif., to return to Hong Kong.

ROBERTS JR., ELMORE B., Clinton, Conn.

SAMUELSON, ROBERT D., Old Steeple, Aquebogue, N. Y., to study.

SHERMAN, MERTON E., Presbyterian, First, Jaffrey Center, N. H., to teach.

STREET, THOMAS T., First, Bennington, Vt., to retire.

TAFT, BURNS E., Faulkton, S. D.

## CC Anniversaries, Installations, Ordinations and Dedications

BETHANY, Sedalia, N. C., 90th anniversary, August 7.

CHINESE COMMUNITY, San Diego, Calif., 75th anniversary and dedication of new sanctuary and classroom units, September 11.

HAINER, CHARLES A., ordination, Newent, Lisbon, Conn., June 26.

LESTER, ROBERT C., ordination, University, Missoula, Mont., August 15.

PETERSON, KENNETH G., installation, United, Petaluma, Calif., September 20.

SCHAAF, CLARKE B., ordination, Second, Attleboro, Mass., May 15.

SHEPHERD OF THE HILLS, Phoenix, Ariz., ground breaking, July 31.

TEMPLETON, Wessington Springs, S. D., 75th anniversary, June 12.

TIEMEYER, THEODORE N., E and R, installation, Christ, South Miami, Fla.

## E and R Installations

BRUDER, JAMES R., Hamburg-Imogene Charge, Midwest Synod, August 28.

BUCK SR., RAYMOND F., St. Paul's, New Orleans, La., August 21.

CRUSIUS, HELMUTH A., Peace, Kewanee, Ill., September 4.

FOSTER, JOSEPH, assistant pastor, St. John's, St. Charles, Mo.

KERN, BARRY E., Grace, Toledo, Ohio, August 28.

POCKER, MARION D., Zion, Newburgh, Ind., August 21.

REIFSTECK, WALLACE W., Zion, Gilman, Ill., August 7.

ROEMER, JOHN J., St. John's, Cannelton, Ind., August 28.

## E and R Ordination

FOSTER, JOSEPH, St. John's, St. Charles, Mo., August 28.

## Newly Vacant E and R Pulpits

*East Pennsylvania Synod*—Christ, Jim Thorpe, Pa.

*Northern Synod*—First, Fergus Falls, Minnesota.

*North Wisconsin Synod*—Community, St. Germain; Salem-Zoar, Plymouth; St. Paul, Malone, Wis.

*Pittsburgh Synod*—Beam Charge, Pennsylvania.

*South Indiana Synod*—First, Indianapolis; Zion, Owensboro, Ky.

*West New York Synod*—Emmanuel, Orchard Park; Friedens, North Tonawanda.

## E and R Minister Dismissed

HAMMOND JR., JOSEPH T., Martinsburg, W. Va., to the Protestant Episcopal Church, by Potomac Synod, August 28.

## Changes in E and R Synod Roster

In Reading Synod, the Bern-Belleman Charge has been dissolved. Bern Church, R. 1., West Leesport, Pa., has been made an independent charge. Salem (Belleman's) Church, Dauberville; Maidencreek Church, Blandon; and St. John's Church, Pricetown, have been constituted the Belleman-Blandon-Pricetown Charge.

## Received into E and R Membership

BETHEL CHURCH, Kansas City, Mo., by Kansas City Synod, August 7.

BROWN, DALE D., Atlantic, Iowa, by Midwest Synod, from Congregational Christian churches, August 1.

GRACE (Hungarian), Van Nuys, Calif., by California Synod, June 5.

STURMAN, HAROLD E., Parkville, Mo., by Kansas City Synod, from Congregational Christian churches, June 24.

WENTLING, CHARLES L., Marietta, Pa., by Lancaster Synod, from the Baptist Church, June 7.

*Classified Advertisements*

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# CHRONICLE

**Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).**

### *CC Arrivals from the Field*

During July and August:

In Boston: Mr. Lester K. and Mrs. (Kay Niles) Weiner of the Rhodesia Mission after completing four- and one-year terms respectively at the secondary school in Chikore, Southern Rhodesia. Ida M. Woodbury of the Micronesia Mission after two years in educational work on Majuro, the Marshall Islands.

In Portland, Oregon: Mrs. Chester Terpstra of the Micronesia Mission on special leave with her three children. Mr. and Mrs. Terpstra are in educational work on Ponape in the Caroline Islands. Alice N. Lee, daughter of the Rev. and Mrs. Tuck Wah Lee of Ponape, traveled with the Terpstras as far as Honolulu where she will continue her education.

In Porto, Portugal: Alice Moreira of the Angola Mission for furlough. Miss Moreira is engaged in public health work in Bailundo, Portuguese West Africa.

In San Francisco: Helen L. Morgan of the Near East Mission, principal of the American Academy for Girls in Usküdar, Istanbul, for furlough.

### *CC Departures for the Field*

From New York during August and September:

The Rev. and Mrs. Gifford H. Towle of the Marathi Mission returning from furlough to Vadala, India, to continue their service in the Vadala Agricultural Extension Project.

Mr. and Mrs. Alex J. Pogirsky, Minersville and Port Carbon, Pa., new appointees of the Near East Mission, for a five-year term as teachers at the American School for Boys in Talas, Turkey, with their two children.

### *CC Births*

June 20, 1960. To Mr. and Mrs. Robert B. McKay of the Near East Mission, a son, John Scott, at the Azariah Smith Memorial Hospital, Gaziantep, Turkey.

July 15, 1960. To Mr. and Mrs. Arthur H. Whitman Jr. of the Near East Mission, a daughter, Elizabeth, in Istanbul, Turkey.

August 23, 1960. To Mr. and Mrs. James A. Johnson of the Near East Mission, a daughter, Sarah Melissa, in Wooster, Ohio.

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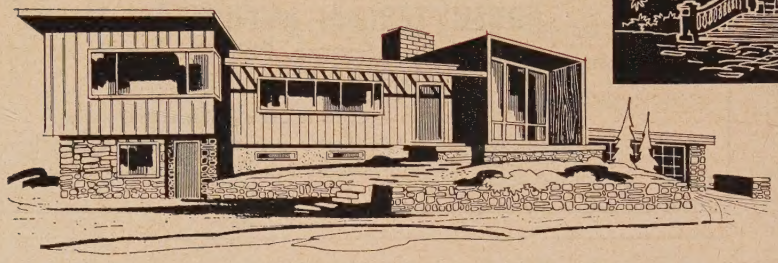

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